

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., March 4, 1926

NEW SERIES
VOLUME XXVIII, No. 9



Miss Arrie Moody, Montgomery, Ala., who will lead the Primary conferences during the Sunday School and B. Y. P. U. Convention March 23-25.

Rev. B. T. Kimbrough of Louisville, Ky., will give three months during the summer to evangelistic work.

An exchange says the difference in altitude between the deepest point in the ocean and the top of the highest mountain on earth is eleven and seven-tenths miles.

In the past year the church at Covington, La., of which Brother B. C. Land is pastor, has welcomed 55 new members and increased its contributions 400 per cent.

Seven deacons were ordained at Amory, Sunday the 21st. They are P. T. Hodo, Charles Rowan, Keith Allan, J. D. Williams, Cliff Davis, J. L. Johnson and J. J. Jones. An appropriate sermon was preached by Dr. J. M. Walker of Aberdeen.

Pastor B. H. Lovelace of Clinton has been preaching an interesting series of sermons on "What We May Know of God". We believe our people need and wish to hear more preaching about God. Last Sunday there were 475 in Sunday School and a good congregation at the preaching service.

A heart cry from Dr. Gray for help from everybody in the special week of prayer for Home Missions, comes too late for publication. The women of Atlanta Association re-enforce his cry. It is a time for prayer, humiliation, confession, turning to God, and dedication of ourselves and our substance. Debts are evidence of blundering and also of lack of consecration to God and his work. The wiping out of the debts will be the best evidence of a mighty turning to God. This can and will be done when every one of us confesses his sin, cries to God for direction and submits to the promptings of his Spirit and teaching of his Word.

Miss Ella Sumrall, of Blue Mountain, sent us a nice list of renewals and a few new subscriptions this month.

Rev. L. E. Lightsey and Pastor Breland have placed the Baptist Record in the homes of the membership at Oakland, Miss.

Thirty-seven additions resulted from a meeting in North Shore Church, Chicago, in which Dr. G. H. Crutcher of the Baptist Bible Institute assisted Pastor H. W. Virgin.

Announcement is made that Johns Hopkins University of Baltimore will drop the first two years of college work out of its college work, retaining the two later years and specializing in post-graduate and research work.

The meeting at Biloxi conducted by Evangelists Kyzar and Canzoneri resulted in forty-one additions to the First Church, twenty-four of whom came on profession of faith. They are now with the Grace Memorial Church at Gulfport.

Dr. J. C. Owen, who resigned at Fifteenth Ave., Meridian, on account of ill health, has been recuperating in the mountains of North Carolina, at Fruitland Institute, Hendersonville. He is now ready for service and will begin evangelistic work. He has arranged for a singer to accompany him. Any wishing his services will do well to take the matter up with him at once.

February 22, students of the W. M. U. Training School, Louisville, for the fourth consecutive year, combined the birthday parties of George Washington, "Father of His Country", and George B. Eager, D.D., LL.D., professor emeritus of the Southern Baptist Theological Seminary. Dr. Eager, who is unofficial pastor of the training school girls and affectionately known to them as "Grandfather", passed his 79th milestone on the 22nd. Mrs. Eager is business manager of the training school.

The Wales Lectures, a series of lectures given annually at Clarke College through the generosity of Rev. C. S. Wales of Ripley, will be delivered this session by Dr. Otto Whittington of Little Rock, Ark. Dr. Whittington is one of the foremost speakers of the South and his lectures will be well worth hearing. The lectures will begin March 15th and end March 20th, two lectures being given daily. Clarke College extends a cordial invitation to everyone to attend these lectures, especially are the ministers of East Mississippi urged to take advantage of this opportunity.

NOTICE

Brother Kyzar and Brother Canzoneri have their time taken up to the middle of October. Brother Johnson has the following engagements:

April 7th-21st.....	Como
May 26th to June 3rd.....	Byhalia
June 6th to 20th.....	West Laurel
June fourth Sunday, 27th, to July 9th.....	Darling
July 11th to August 8th.....	Smith County
August 10th for ten days or two weeks.....	
.....	Drew or nearby
August 22nd to September 12th.....	Grenada County
September 12th for two weeks.....	Fulton



Miss Margaret Frost, Louisville, Ky., who will lead the Junior conferences during the Sunday School and B. Y. P. U. Convention March 23-25.

Rev. M. A. Treadwell declined the call to Sardis and goes to Second Church, Hot Springs, from Bauxite, Ark.

Middle of March is the time now set for moving the work of the Louisville Seminary to its new home. It is said that a building to accommodate married students and their families will be ready by the opening of next session.

In his "Church Chimes" Pastor Leavell of Pica-yune gives his reasons for refusing to perform the marriage ceremony for any party who has been divorced on any other than the one scriptural ground. Would that every preacher were true to his convictions and to the Bible in this matter.

Dr. I. R. Dean, an evangelist of many years, preached recently at Calvary Church in Jackson. He was once an infidel, but found the Lord and the Lord has used him in destroying infidelity. He is just now working with the Bible Crusaders to prevent the teaching of Evolution in tax supported schools.

Dr. J. F. Love writes again to say that inquiries still come to him about our foreign mission board's cooperation with the Near East Relief work. By vote of the Convention itself the board has no connection with this relief agency, but does its own relief work through its own missionaries. What you give to relief work, give through your own board.

Pastor M. C. Vick of Clarksdale recently made a helpful talk to the Mothers' Club of his city, in which he cautioned them about the attendance of the children at picture shows, and urged the filling of the family pew at church on Sunday. Dr. R. R. Kirkpatrick, the county health director, spoke plainly about the injury to children by attending picture shows where the room is dark, unclean and when late hours are the rule, injuring the nerves of children who ought to be asleep. He said a picture show is the best place in the world to spread disease. He is quoted as saying, "That the present day films were more responsible for social diseases than the war. Many of the men who formerly ran saloons are today operating the picture shows", said Dr. Kirkpatrick. He characterized the picture shows as exceedingly damaging to the health of children."

SOME FACTS ABOUT THE SOUTHERN BAPTIST HOSPITAL

It has a basement, eight stories above, and a tower two and one half stories.

It has 218 private rooms and five wards of six beds each.

There are 56 rooms with bath.

There are 36 baby beds in the nursery.

There are six major operating rooms; seven minor, and two delivery rooms.

The sterilizers are of the concealed type—only one other hospital in the South has such.

There are sixteen solariums, or sun parlors.

All floors are covered with rubber tile, or porcelain tiles.

The chapel was furnished by a Baptist.

The x-ray department was furnished by a Catholic.

The superintendent's office was furnished by a Presbyterian.

The business office was furnished by a Methodist.

The reception room was furnished by an Episcopalian.

Several bed rooms were furnished by Jews.

Other bed rooms were furnished by Protestants of different faiths.

One whole floor is set apart for children.

One whole floor is devoted to maternity cases.

The nurses home was nearly a year in building.

The hospital was more than a year and a half in building.

The boiler house has a smoke stack as high as a seven story building.

The furnaces consume twenty thousand gallons of oil every week.

The laundry can care for 12,000 pieces of laundry a day.

The cafeteria can serve 200 persons every hour.

The buildings occupy two whole city blocks.

The property cost more than a million dollars.

All buildings are fire proof.

Breakfast is served the nurses at 6:20 every morning.

Chapel service is held at 6:45 every morning.

One of the nurses leads the chapel service; another plays the piano.

There are 28 telephones in the building.

There is a pharmacy in the building.

A barber shop for the convenience of patrons is a novelty.

A floral shop serves those who desire to send flowers.

The hospital owns a vegetable garden and operates a modern poultry farm.

Departments: Medicine, Surgery, Paediatrics, Obstetrics, Pathology, Radiology, Cardiography, Psychiatry—each a separate department, with many sub-divisions.

The two blocks of real estate were donated by citizens of New Orleans, who paid \$85,000 for it.

City Council closed the intervening street, so no thoroughfare passes through the property.

More than 40 of the most eminent physicians and surgeons of the city constitute the regular Staff; and the hospital is open to the practice of all reputable doctors.

There is one trustee from each of the States of the Convention; and seven local members.

New Orleans stands on land built up by the deposits of the Mississippi river in ages gone. The foundation for a large building, therefore, must be built upon piles driven deep into the soil, to reach a firm base. Under the hospital building are 856 piles, driven to a depth of 57 feet below the floor of the basement; more than 200 were driven for the nurses home; and one hundred for the power house and laundry. If a pine grove contained trees 20 feet apart in every direction, it would require the full grown trees of more than ten acres of ground to furnish the piles for the Southern Baptist Hospital.

Whitworth College, Methodist, at Brookhaven is now working to secure \$250,000 as the beginning of an endowment. And they will succeed.

"REVIVE OR COLLAPSE"

"Evangelism is the one answer to our great denominational questions." These are the words spoken to this writer by one of the greatest college presidents in these Southern States. The more I think these words over, the more they become to me the words of a prophet. We have aggravated, important and denominational questions and every wise and thoughtful man among us is looking for the best answer.

When you come to think of it, much is said in that one sentence. This educator was seeing the whole field. He was thinking of the appalling problems and deliberately said "there is one answer." If these words are true, then the call is coming from our greatest thinkers. It must be that we must get back to the evangelistic message or it seems that the program is beginning to end. It seems to me that this pre-eminent call is one that pastors no where can longer escape. It must mean a call to the Church to her opportunity for greatest service. The Church that fails in evangelistic zeal will fail to answer the community's greatest need. If we fail here, all of our standards of organization will go for little or nothing. If we fail here, the large crowds, attracted by beautiful services and brilliant speaking, will pass out of the Churches and back into the world without being permanently helped. I think Isaiah must have had some such vision as that in his mind when he beholds Israel in a similar plight. Seeing it thus, he said "Awake—shake thyself from the dust—put on thy beautiful garments." These disconnected phrases show many a Church as God must see her today. Her vital wires are grounded in the dust in which she sits. Her apparel is dust-covered by her surrounding contacts. The great prophet pleads with her to "arise and put on her beautiful garment." He sees her weak and helpless for the reason she will not "put on her strength." Jehovah wishes Israel to rescue His people from Egypt and the Assyrians. He longs to see His own freed from bondage and to such a task is the old prophet trying to summon Israel. When will the Church come to this great and ever important call of going after God's enslaved people with the Church at her best in every way—with her garments beautiful and her strength perfect? Here and here alone is the answer to our great questions of denominational success. It is the answer to the present, with our crushing debts. It is the answer to the future with our opening fields. Shall we go in for a great evangelistic program? It seems to me that none of us can afford to postpone the acceptance of this challenge. If the denomination would rally to this opportunity, there are some things necessary, or at least, which in this writer's experience have proven wonderfully helpful in evangelistic work. Before there shall be a great and wide-spread revival, we must have, first, our leaders to become thoroughly aroused and committed to this necessity. Our Sunday School experts who are holding institutes, and speaking here and yonder shall carry the summons of this necessity, in all that they do and leave the seed planted where ever they stop. Our Mission Secretaries, both South-wide and State, should carry this conviction in their hearts. There is no better missionary address than that which stirs the hearts of the people for the unsaved. Above all, our pastors must be deep and passionate in their conviction on this matter. If these forces of leadership can be united in the realization of this necessity then the great revival has already begun. The second thing necessary is that the prophets of God must proclaim this message to the people. "How can they hear without a preacher?" The people are ready to respond to this great call when they are called. The pastor is the only man on earth who can make this call in the most effectual way. His place is indeed a place of opportunity but it is also a place of tremendous responsibility. Let the people pray that the pastors may

be led to preach on this great theme. Let him get his people charged with this electric passion. Nothing will do this but preaching on this great subject. The third thing we must have, to do it in the most effectual way, the organization must be organized. Much has been lost because the Church was not organized for her task. A campaign of prayer should be organized—when every home becomes a temple and every Christian father a priest; when the cottages become places of prayer. Some member of the Church, gifted in organization, should come to the aid of the pastor and organize into units and by special prayer and interest get these called workers together. Secure the information by census or otherwise which will let you know your responsibility in your community. Then see to it that a special, personal message goes to each detached Christian or unsaved person in your community with such careful preparation for each visit as that they must prove fruitful. Follow this organization through a series of meetings, preferably led by the pastor; tabulate the results with care and you will observe from the first effort the profitable difference. Any Church which will administer her work in this way will never go into this sort of task, unorganized.

The great by-product of Christian effort in Evangelism is the discovery of Christian workers of whom we knew nothing before. How these souls will grow under this sort of effort! It is the work Christ led in and His Divine personality still lives in it. The greatest loss is shown in the fact that so few of her members are capable of leading others to Christ. The observations in our most recent statistics in this field, will shock the most conservative among us to serious thinking. Please observe the following gathered facts as to the number of Christians required to lead one soul to Christ within the year. Oklahoma led the South in the last census and used ten Christians in a whole year to win one soul. New Mexico and Louisiana followed next and used eleven to win one. Arkansas used thirteen to win one. In Texas and Tennessee it took fourteen a year to win one. In South Carolina and Illinois, though somewhat removed, one from the other, each used fifteen to win one. Mississippi used sixteen to win one; while in Kentucky and Florida and North Carolina, more than seventeen were required to win one. The work seems a little more difficult in Missouri and Georgia, for each of these used twenty to win one. It seems still more difficult for our brethren in Virginia, for in the Old Dominion, it took twenty-one to win one. It was still more difficult for our brethren in Alabama, for they used twenty-two to win one; while the success of Evangelism in Maryland and the District of Columbia, was more difficult than in any other States, as they used twenty-six to win one. If you will carefully contemplate these alarming figures, you readily realize that if any business in the world showed such a small yield for amounts invested, that we would expect nothing but bankruptcy. There isn't a good business man among us if his investment did not bring in better yield than that which we have just recited that would not call his investment in after the first year. When we read these figures we think that our School friend was right, "Here is the only answer to our great denominational questions."

Our fourth need in this great program of Evangelism must be that we "follow the commission through." We must teach them to observe all things whatsoever I have commanded you." The evangelistic program that does not include the teaching and training services of the Church has failed in a most vital place. It is much like bringing a child into this involved, intricate and strange life and leaving him to find his own way through it. Jesus points the fallacy of such a program when He insists that we "teach them" as soon as we "make disciples" of them. He said "feed my lambs", and in His own amiable way teaches the story of a shepherd who

went into the desert to seek his sheep and when he had found it, he "laid it upon his shoulder." Even before the Lord had come, He speaks to us through His old prophet, "I will spare them as a Father spareth his own son that serveth him."

May we urge that the pastors and religious leaders help us get back to the original fountain of religious zeal, which was, is and ever will be the great evangelistic message. If this program can be inaugurated and preached with faith and zeal, it will as surely follow as the day follows the night that religious efficiency of every kind, plenty for every need and wisdom for every problem, will come down upon us in unstinted abundance.

—R. J. Bateman,
Member Special Committee on Evangelism.

"ACADEMIC ETHICS" AGAIN

I read with interest Dr. L. R. Christie's discussion of Academic Ethics. Several brethren have already taken it in hand to answer Dr. Christie. But the replies, it seems to me, have not faced the issue squarely. Dr. Christie is an able, lovable and scholarly gentleman. Also, he is a useful minister of Jesus Christ. But even a great man may be in error. In his article I recognize a very strong case of special pleading. It seems to be his contention that all laws and restraints should be taken from our denominational schools, except their sense of responsibility to function efficiently as educational institutions. One might easily conclude that his sympathies are wholly with the modernists and evolutionists. But these questions for the present have no place in this discussion.

We agree with Dr. Christie that several parties have rights in our schools. We think, too, he has fairly well stated the position of the mass of Christian people in their contention and control of these institutions. Which position, however, he gives as "the insistent contention of one group of participants in the present controversy." But many of us can not agree with his objections to this denominational control. His analogy between this issue and that of capital and labor is defective, in that the motives and purposes in the organizations and the relations are quite different. Capital is organized and relates itself to labor for material gain. Labor accepts the relation for material gain. Each party is self-centered and selfish in the relation, and they make mutual concessions for the sake of self interests. The issue between capital and labor is—which shall get the larger share of profits. Our church schools are organized and supported not for any sort of selfish gain to the organizers and supporters, primarily; but to others—to those whom they seek to serve; and the end is spiritual good. The situations are quite dissimilar.

Dr. Christie asks, "For what purpose were these institutions founded?" This is the vital question. But we believe there can be little doubt as to the purpose or objective in the minds of the founders, or the minds of the present supporters. In fact, if there are diverse motives and purposes in the minds of those who now support these schools, they are doomed to chaos and disaster. But the sooner we find this out the better, that there may be a dissolution and separation. "How can two walk together, except they be agreed?" For my part, I frankly say that I support Christian schools for the purpose of making Christians, and developing Christian character. When they cease to contribute to the leading of men and women to Christ, I will not contribute another cent to them. I believe, too, in this I express the sentiment of most Christians. What making Christians means to the world I need not here pause to discuss. Dr. Christie presumes that there are other motives in the minds of many who support these schools. If there are other motives than the ones given above, they are unworthy or inadequate. Knowledge and culture are but means to the great end

sought. If church schools were founded primarily for education per se, why not leave it all up to the state schools? Why not put our money altogether in the state schools? It would make for economy and educational efficiency. To be sure, being true to this high original aim need not—does not—lessen a Christian college's efficiency in imparting knowledge and culture. There are colleges maintaining a real fidelity to the fundamentals of the Christian faith, yet functioning grandly as educational institutions.

Dr. Christie would have us believe that deception is usually practiced in advertising for patronage and funds, by concealing the real mission of the schools. If this is true, of course, it is wrong. But I am not aware that it is true. For the most part funds and patronage are sought from those who are supposed to approve their peculiar mission. Appeals are made for funds and students on the ground that the institutions are doing the very work which Christians hold to be the very essence of the Christian mission in the world.

It may be asked in this connection, Why has the state entered the field of education? It is to make better citizens. In free governments it was early realized that citizens must be intelligent and virtuous, or the government would not endure. Public free schools were supposed to contribute to these ends. So the state views education simply from the standpoint of its need,—its value to the state. Christian education is broader, in that it adds another element which fits men and women for the Kingdom of God. So the state can not consistently permit in the schools anything that tends to destroy patriotism or morals; nor can the churches permit anything in their schools injurious to spiritual life.

Again, Dr. Christie asks, "To whom do the schools belong?" He seems to have difficulty in finding the rightful owners. Here he makes a specious plea that they belong to everybody. Well, it is readily granted—that faculty, students and the public have some rights in the schools. But these general rights are best conserved by holding the schools true to their original purpose. Here is a parallel. The public has some rights in my home. But the more truly my home maintains the original God-given ideal of home, the more truly the public will be served and the public rights conserved. Let us say that homes are instituted to promote human happiness and support well ordered society. If my home permits a member of it to violate that principle, it would be untrue to society. Furthermore, in the control of the school, as of the home, there must be a recognized source of rightful authority, or there could be no order therein. Who has the first right of government in our schools but those who conceived and projected them? To be sure, a measure of this authority may be delegated to others; for instance, to a Board of Trustees. Suppose a servant in the home should say, "I have rights in this home and with these children; I will teach these children what I please." Suppose the servant in asserting her supposed rights should teach the children to steal, and they go out and steal a neighbor's money? It is not necessary to state conclusions; they are obvious.

These are parallel situations as I conceive them. But let us suppose again a servant should say, "I do not approve the way you do things in this home, and I am going to leave it." She would be wholly within her rights. Furthermore, she would have the right to go out and establish a home to her liking, or do so in connection with others, so long as they do not trespass on the rights of others. This illustration at least makes the issue clear between the two diverse viewpoints.

There is more I would like to say on this fundamental matter, but this article has grown too long, perhaps, already.

Yours in fidelity to Christ,

—H. D. Wilson.

MISSISSIPPI'S ANTI-EVOLUTION LAW

An act to prohibit in any university, college, normal, public school or other educational institution in the State of Mississippi, that is supported, in whole or in part, from public funds, the teaching that man descended, or ascended, from lower order of animals, and providing a penalty for violation thereof.

Section 1. Be it enacted by the Legislature of the State of Mississippi that it shall be unlawful for any teacher or other instructor in any university, college, normal public school or other institution of the State which is supported in whole or in part from public funds derived by State or local taxation, to teach that mankind ascended or descended from a lower order of animals and also it shall be unlawful for any teacher, text book commission or other authority exercising the power to select text books for above mentioned educational institutions to adopt or use in any such institution a text book that teaches the doctrine that mankind ascended or descended from the lower order of animals.

Section 2. Be it further enacted that any teacher or other instructor or text book commissioner who is found guilty of violation of this act by teaching, using, or adopting any such text books in any such educational institution shall be guilty of a misdemeanor and upon conviction be fined not exceeding \$500; and upon conviction shall vacate the position thus held in any educational institution of the character above mentioned or any commission of which he may be a member.

Section 3. That this act take effect and be in force from and after its passage.

A bill has been introduced into Congress by Mr. Collier to permit the building of a bridge across the Mississippi-River at Vicksburg.

News came to our office on Wednesday the 24th that at one o'clock in the early morning Brother S. P. Morris of Noxapater had passed away. He had been very ill for several weeks, being a part of the time in the Baptist Hospital in Jackson. Brother Morris had been pastor of several important churches in Mississippi for the past twenty years, having graduated at Mississippi College and the Louisville Seminary. His last pastorate was at Noxapater, where a splendid new church building attests his wisdom and devotion. He was unselfish and sacrificial in all his ministry, a good servant of Jesus Christ. He never wearied of doing good, and asked nothing for himself. His wife is the daughter of Rev. O. D. Berven of blessed memory. Three boys also survive him. To these and his aged father we extend our deepest sympathy. May the God of all grace comfort their hearts.

The Associated Press is giving some interesting information about the life and opinions of Victoria, long time Queen of England, which is now coming to light by the publications of her diary. She seems not to have liked Prussians, particularly Bismarck. She did not fancy the revivals conducted by Moody and Sankey, but "warmly opposed ritualistic tendencies in the Church of England" in the seventies, which she believed were moving the church toward the Roman church. She wished to see the Church of England make advances to the dissenting churches and allow non-conformist preachers to use the church pulpits.

The queen is greatly occupied with the terrible amount of bigotry and self-sufficiency in the Church of England and its contempt for all other Protestant churches", she wrote. It was partly Gladstone's tendencies toward ritualism in church matters which accounted for her distrust of him.

There were 2,363 cases of influenza reported in Hinds County, reported through the State Health Board.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

LAW OF LIBERTY

The word law is used in more than one sense in the Bible and in every day speech. Of course these varying senses are closely related. For example we speak of the law of gravitation, and we speak of the law on the statute books. But back of it all is the idea of authority and of will. This will must be personal. The law in the statute books is the expression of the will of the people. The laws of nature are the expression of the will of God concerning things material. But always law is the expression of will.

In the Bible the word law is sometimes used to indicate the ten commandments; sometimes to describe the books of Moses as distinguished from the prophets and Psalms. Sometimes the word law is used to describe the whole of the Old Testament as distinguished from the New Testament; the Old Covenant as different from the New Covenant. Again it is used of both the Old Testament and the New Testament, the teaching of Moses and the revelation in Jesus, as together embodying the fully revealed will of God. It is thus that Jesus said, "I came not to destroy the law, but to complete it", perfect it, fulfill it. The Old and New Testaments together embody the fully revealed will of God to men. It is in this sense that James speaks of a "perfect law". The Old Covenant and the New Covenant together fully reveal God. There are some people today who have a one-sided view of God, because they discount the Old Testament revelation of Him.

But our point of interest now is that James speaks of this perfect law as a "law of liberty". This completed revelation of God is intended to bring liberty, release from the bondage of sin, from its condemnation and control. In this it is contrasted with the incomplete revelation given through Moses and the Old Testament prophets. While there are foregleams of forgiveness in the law of Moses, and a year of jubilee for the release of servants was the prophecy of redemption, yet the Old Testament is spoken of as the ministry of condemnation as contrasted with the ministry of righteousness (that produces righteousness) in the New Testament. That this is not merely a release from legal condemnation and just punishment for sin, but also a release from the control or dominion of sin is shown in many places. For example in Romans 8:4 we read "that the ordinance of the law (its righteous requirement) might be fulfilled in us who walk not after the flesh but after the spirit". So James speaks of the completed revelation of God given to us in Jesus Christ as being the "law of liberty".

Now it is on this basis of liberty, freedom from the condemnation and control of sin, that New Testament writers urge the disciples of Jesus to live a holy life, to walk in uprightness and righteousness before God. We are to live worthily of our freedom. Or as James puts it: "so speak ye and so do as men that are to be judged by a law of liberty". Whether the judgment

spoken of here is the judgment of men or the judgment of God need not matter now. If it is the judgment of God, it does not mean final condemnation, for in that sense we could not be judged by a "law of liberty". But it does mean that we who are Christians are on a higher plane, controlled by different motives. We are given an opportunity to be our real selves. We are not under constraint of fear or the compulsion of penalties. What is in us will come out now, and show up. The outward constraints are removed, and only the inward impulses is in control. We are what we are. We have full opportunity to manifest our real nature, and we are going to be sized up by men and rewarded of God by the speech and conduct which tell the story of our real selves. We have a clear field and full opportunity.

MISSISSIPPI JOINS TENNESSEE

On Wednesday, Feb. 24th, the Senate of the Mississippi Legislature passed the bill, which had already been passed in the House, making illegal the teaching in tax supported schools the theory that man ascended or descended from any lower order of animals. The bill itself is published in another part of the paper and speaks for itself. There are many interesting angles to this fight, some of which may come up for consideration hereafter.

The friends of the bill and all who are opposed to the teaching of evolution have reason to be grateful to those who have fought for it from start to finish. The Bible Crusaders, an organization with headquarters at Clearwater, Fla., have done a good part. Those who opposed the bill have sought to prejudice the minds of others by saying that "outsiders" were responsible for it. If that is true they deserve much more credit than the "insiders" who opposed it, or were indifferent to it. It is good that some men had the time and the ability to work for it wherever they came from. And they got what the great majority of the people of Mississippi wish.

Evangelist T. T. Martin worked hard and effectively for it and got the movement under way after it had been adversely reported in the House. He had with him Revs. C. C. Jones and J. A. Maples, who did good work speaking in the churches and auditoriums in Jackson, as did also Attorney General Ben McKenzie from Tennessee, who was one of the prosecutors in the Scopes trial. Mr. W. D. Ratliff of Jackson did good work in a quiet way. But the great battle was in the legislature itself. In the House Hon. A. C. Anderson did fine service. Mr. B. B. Hall, who comes from Gloster, spoke against the bill and certainly made the impression on those who heard him that he believes in evolution. Though we understand at home he says he does not believe in it. He ought to have made this clear. However, he did what he could to prevent the passage of the bill.

Today we were witness to a good fight in the Senate and saw the bill pass by a final vote of 29 to 16; almost two to one. We shall be glad to publish the names on both sides, as the vote was taken by roll call. The bill had been previously reported in the Senate adversely, that is with a recommendation that it do not pass. But a minority report was brought in by Senators W. N. Taylor, E. F. Noel and Langston.

Senator Brooks had the floor as chairman of the committee which opposed the bill. But he yielded to Senator Shields of Washington County, who made a great speech on religious liberty and separation of church and state. It was good to see an Episcopalian forsaking the traditions of his ecclesiastical ancestors who persecuted Baptists in Virginia and who still tax Baptists in England to maintain Episcopal institutions. But the Senator failed to make connection with the subject and opposed a bill to prevent the teaching in tax supported schools and he would force people to send to the schools and pay for the

teaching of what they believe to be destructive of their religion.

Miss Kearney, Senator from Madison County, spoke in favor of the bill, as a recent convert, because she believed that the teaching of evolution is subversive of morality. Senator Taylor made a telling speech for the bill because the people have a right to say through the legislature what their children should be taught. He showed that it was not a union of church and state, but a prohibition of the state's assuming to destroy the faith of the young people.

Senator Owen of New Albany made a good speech in support of the bill; as did also Senator Dent of Noxubee, who said that at first he did not see the need of legislating on this subject, but since the medical students of the University say evolution is taught there and is necessary, he thinks it is time for legislation. Senator Noel made a brief speech in which he hit the nail squarely on the head.

The chief speech against the bill was made by Senator Brooks, who was quite humorous. His and Mr. Shields' opposition to the bill, also that of Senator Roberts was on the ground that religion did not need the support of the state. All of which is very true. But while the house I live in does not need to be propped up by poles stuck on the side, I am not therefore to sit idly and complacently inside while somebody outside is trying to pull the pillars from under it. Still less am I expected to pay him for pulling down the pillars, which I am doing if I support the public school which destroys faith in the Bible.

Mr. Brooks finally voted for the bill; we don't know why. The attitude of Senator W. N. Taylor is especially to be commended because he is closely connected with the public school system in Mississippi.

It will be noted that the bill is not radical in its provision. It does not mention evolution. It does not forbid the teaching of the evolution theory as to plants and animals. But it does forbid the teaching of this theory in its application to the origin of man. It is wonderful how some people will fight for their brute ancestry.

One could not help being interested in the efforts of Senators Roberts and Shields to assure the audience of their religious faith. Of course they did not go into particulars as to their faith, but it all sounded good. But Senator Zeller did not hesitate to announce that he did not believe in the infallibility of the Bible and that there were mighty few of the great who do, and that the ancient fathers did not. He believes in evolution and he is logical enough to see that one cannot hold to the evolutionary theory and to the inerrancy of the Bible at the same time.

OF WHOM THOU HAST LEARNED

We were interested a few days ago in listening to speeches in the State Senate. Those opposed and in favor of the anti-evolution bill were alike tender in referring to what they learned at their mother's knee. And legislators are not unlike other folks in their adhering to what they were taught by their mothers. The Bible also has something to say on this subject. Paul exhorts Timothy to continue in the things which he has learned and been assured of "knowing of whom thou hast learned them". This is an evident reference to his mother and his grandmother.

Not that everybody can accept everything as true which has been taught them by their mothers, but as a rule they are the safest guides of childhood and youth. And the things instilled in youth can be generally trusted, through the years. But the principal obligation to treasure the teaching is not because of the parental relationship, not because she was your mother, but because her teaching is commended and confirmed by her character. That this is true will be seen from II Timothy 1:5 where Paul refers to the unfeigned faith of Lois and Eunice, Timothy's mother and grandmother.

The character and conduct of people has much to do with commending or condemning their teaching. If a man makes a speech for evolution and you hear him say that he sends or takes his daughters to dances, you are not surprised. If a man is a modernist and you hear that he sees no harm in a social game of cards, somehow you feel that the two things belong together. A man who is four-square in his theology is apt to be four-square in his thinking and in his walk before the world.

In the Senate while the anti-evolution bill was up a member of the House came over and insisted that the members of the House come home and attend to their own business. Everybody laughed, but we didn't see anybody leave.

"The highest price ever paid for any book in the world" was given recently for a copy of the Gutenberg Bible printed in 1456, one of the first ever printed with movable type. It was bought by Mr. Rosenbach of New York and Philadelphia for \$106,000. It has for centuries been in a monastery in Austria. It is a Latin translation.

This kind cometh not out but by prayer, is still true today. When Senator Owen spoke for the anti-evolution bill in the Mississippi Legislature he said the night before he could not sleep, and he spent much of the time in praying to God that the Senate might be led right. In the Men's Prayer Meeting on Wednesday before in Jackson Mr. L. C. Garber prayed for the legislature that they might pass this bill, and he was there to see it done.

Dr. Cody, editor of the Baptist Courier, in the issue of Feb. 18, has an editorial on "The Evolution Question Passing", in which, among other things, he says, "In Mississippi the lower house by a narrow margin passed an evolution bill; but it will doubtless be killed or kept off the calendar and allowed to die a natural death". If Brother Cody missed his guess in other statements as bad as he did in this one he is a poor prophet. The lower house of the legislature did indeed pass the bill, but not by a narrow margin. The bill passed the house by a vote of more than two to one, and later passed the senate by a vote of almost two to one. It doesn't look to us as if this question were passing. A Jackson pastor was recently in a meeting in a church in Ohio. On his return he said he heard four times as much about evolution in Ohio as in Mississippi. We do not believe that Brother Cody stands for evolution a moment, but there are people who are willing to quit the fight and let the evolutionists have the field.

Mr. B. B. Jones, a Baptist, has offered \$100,000 to the Mississippi State College for Women at Columbus, on condition that the state will provide not less than \$500,000 more. Our readers will recall that he gave \$40,000 to the endowment campaign of the Woman's College at Hattiesburg last year. And he is said to have given two million in Mississippi to educational and benevolent work. He is a native of Mississippi, but does not now live in the state. The \$100,000 now proposed is to go to buildings. He has previously given \$1,000,000 which is in the hands of the Field Cooperative Association, Inc., of Jackson, which he organized, the interest on which is used in helping worthy boys and girls to get an education. He says:

"I was born in the state of Mississippi, educated in her institutions of learning and have had a hard time in my own boyhood; it now gives me and will continue to give me my greatest pleasure and happiness to be able to serve intelligently the best interests of the state by giving chosen young men and women preparation and a quickened determination to render a more intelligent service to the state which we all love and want to see become the greatest state in the American Union."

OTHER ITEMS OF INTEREST IN MISSISSIPPI BAPTIST HISTORY

In the early days "they would yoke their oxen Friday afternoon, and start in their ox-wagons for church services, which were to be at eleven a. m. Saturday. They would camp out at night. They would stay at church to hear "Parson Blank" preach his afternoon sermon on Sunday, and then return home by the slow movement of their oxen, and talk of his preaching as they traveled". What a contrast to our modern methods of travel and hurry to get back home! Here is also a sample of their loyalty to the work at the Association meeting: "A resolution was passed by the body that the churches be requested after that time to send no delegates to the Association that would not remain until the Association adjourned". The tendency is seen back there to break away from these very important gatherings, which has resulted in these last days in most of the messengers attending only one day at the Association.

One of the most interesting stories of any church in the State is that of the Half Moon Bluff church, among the earliest to be organized. This church went into the Mississippi Association in 1811, and was one of the churches to form the Pearl River Association in 1820, and was in the constitution of the Bogue Chitto Association in 1870, and her name was changed in 1874 to "Hays Creek", and was one of the constituent churches of the Magee's Creek Association in 1880. "And yet with all this historic setting, it went into the Magee's Creek with thirty eight as a total membership, and in 1890 had but forty three members."

Just after the Civil War the freed men were the great problem among the Baptist churches. They had been allowed to join the churches with the white folks, and a section of the building was set apart for them. But after the surrender of Lee, and the Negroes were freed, the question became acute as to whether these relations should continue. The churches sent up queries to the Associations to know what to do about it. The following is a sample of the answers: "The church was advised to have them preached to separately, and that they be permitted to hold separate conferences (at the same church) for the transaction of church business under the direction of the pastor of the church." (He was the pastor of both whites and blacks.)

The Strong River Association passed four consecutive resolutions as to the colored members of the body. It was "recommended to the churches that they set apart one Sunday in each month for the purpose of letting the freedmen organize churches to themselves, if they so desired; under the supervision of the pastor and deacons of the individual white church. The ministers of the Association were requested to act as missionaries among the blacks, and to report to the next meeting of the body all the work they have done for the freedmen. The churches of the freedmen, when duly organized, could be represented in the Association only by a white proxy. It was asserted that the Strong River was organized 'under the government of white persons only, and not of negroes', and that the whites had an enalienable right to control the body. . . . In 1868 they repealed all resolutions passed by the body to that date as to the freedmen, which closed out all relations with the blacks, who had formed churches of their own."

At the meeting of the Kosciusko Association in 1862 only two committees made reports, on Publications, and on Foreign Missions. It was a matter of very great concern that the churches were cut off from their foreign mission work by the blockade, and a significant resolution was subjoined to the report of Foreign Missions: "Resolved, that being denied the privilege of sending means and ministers to them, that we still continue to pray for them, that the Lord may soon open up the way to them again, and that they

may have the word of life, and a living ministry." The Yazoo Association in 1863 passed this resolution: "Resolved, by the Association, that the recent reverses our armies have sustained, and the manifold sufferings we have sustained during the present war, admonish us that we are under the displeasure of our God, and that, as a nation, and as individuals, we have greatly sinned, for which we should heartily repent: therefore, all our churches are requested to observe the fourth Thursday of next October as a day of fasting, humiliation, and prayer, and we urge upon our churches to assemble on that day, at their usual places of worship, for the purpose of humbly praying our Heavenly Father to forgive our sins."

War has a blighting effect on morals as well as everything else it touches. For instance, witness this contrast: In 1859, "Their missionary report (The Strong River) was considered worthy of the gaze of all eyes, the Board was requested to send it to the Mississippi Baptist for publication in the Baptist State paper. . . . The churches had received that year 116 by baptism, 142 by letter, and four new churches to the sisterhood, and the Cato church the following year. Over 700 copies of the minutes were wanted. The Association had five ordained ministers, and twelve licentiates, and the churches had an aggregate membership of 1,550. Their missionary received \$1.75 per day, and was paid quarterly in advance. There was a balance on hand for their missions amounting to \$395.80." What a glowing report that must have been for those days! But a few years later the following query was sent up to this Association from one of her churches: "Should the church retain in fellowship those members who engage in the play called 'stealing partners', or any similar game?" The question was decided in the negative. Conditions in the bounds of another Association are depicted as follows: "In the fall of 1865 the Civil War was over, but our country was in a state of indifference as to economic measures and things religious. . . . Soldiers had returned with the recklessness incident to the life of the Army. . . . Social gatherings were frequent. The past was out of mind, and the young was blithe, gay and festive. . . . Bethlehem church requested an expression of the Association on Dancing. The committee reported: 'We have witnessed with the deepest regret the increasing popularity of this dangerous practice among the professors of religion, and more especially among Baptists. It has of late been the cause of trouble and discord in almost all our churches.'

State Convention Organized

It was resolved by the Pearl River Association "That the delegates of this Association meet with those of the other Associations (Union and Mississippi) at Bogue Chitto church, Pike county, on Saturday before the 3rd Lord's Day in February 1824". In 1824 the Pearl River Association exultantly says: "On motion made, the Constitution of the State Convention was read, and on question taken for this Association to become a member of said Convention, it was decided in the affirmative by a large majority." But in 1830, James Crawford reported that the Mississippi State Convention had dissolved, and divided its funds equally between the Pearl River and Mississippi Associations. Again, "The Pearl River did not take readily to the idea of the necessity of the Baptist State Convention, which was organized in 1836".

Cordially,

—J. L. Boyd.

Editor Compere calls attention to the inconsistency of Prof. Forrest, whose book on "Do Fundamentalists Play Fair" was discussed in the Record last week. The Professor is against a law requiring the reading of the Bible in public schools and so are Baptists generally. But the professor is himself teaching Biblical History and Literature in a State Supported school.

WHEN PEOPLE ARE SAVED

In the realm or sphere of religious thinking there are lots of different ideas about how men are saved. (I am using, here, the word "saved" in the sense of deliverance from the consequence of sin: soul redemption.) There is one extreme idea which holds that salvation is by grace wholly, absolutely, unconditionally; that God does all the saving independent of any human agency; independent of faith or anything else human. Over on the other extreme is an idea that salvation depends upon the effort, conduct, character and merit of the individual. In between these two extremes there are various ideas as to what part God has and what part man has in the saving of a soul.

In our Missionary Baptist denomination it is generally agreed that salvation is by grace through repentance and faith in the Lord Jesus Christ. We agree upon how men are saved; but I am beginning to find out that there are two different views of when men are saved.

To my surprise I found in a book, written by one of our leading Baptist preachers and teachers, which defined salvation as a process, which placed the culmination of the salvation of a lost soul at or after physical death. In commenting on "the process of salvation" he said: "Men sometimes make the mistake of taking this initial act of repentance and faith, as if that completed all that man had to do in order to be saved; and in a sense this is true, provided that faith and repentance be continued, and this is what we call perseverance." Our Lord tells us, "He that endureth to the end, the same shall be saved." (Matt 10:22.) Bear in mind that the writer that I have just quoted is a Baptist, a preacher, teacher, editor and author. But I differ with him concerning the time when men are saved (not how but when).

I believe that salvation is by grace through faith in Christ. I believe that repentance is nothing more nor less than a change of mind towards God, and precedes faith in our Lord Jesus Christ. I believe that the gospel of Christ is that He died for our sins according to the 53rd chapter of Isaiah; and that He was buried, and that He rose again the 3rd day according to the 16th Psalm. I believe that it is good news of glad tidings proclaiming salvation by grace through the substitutional work and sacrifice of our Lord Jesus Christ, His vicarious sufferings, and the atonement of His blood; and that it is the power of God unto salvation to everyone that believeth. I believe that when a man hears these words of the gospel of Christ and understands the message and accepts Christ by faith as his personal Saviour, that he is born of God, and, thereby, instantly saved. I believe that he is just as safe that very instant, and every moment of his life afterward, as if he had already been resurrected and ascended into heaven.

I do not believe that his conduct as the days go by will have anything to do with it whatever. I believe that if a saved man sins wilfully he will be chastened of the Lord for it, but not sent to hell, it matters not how great the sin may be, or how often it may be repeated. I believe that this doctrine of salvation being a gradual process, beginning at conversion and culminating at the end of a ripe Christian life, is an evil doctrine; a false doctrine and a dangerous doctrine. I believe I can prove by the scripture that a man who preaches it is not preaching the gospel that Paul preached, but is preaching "another gospel" which will bring upon his head the awful and horrible imprecation of a just God according to Galatians 1:9.

I believe that men who are saved love God and love their brethren and love truth; and I also believe they hate the devil and hate false doctrine. Preaching and teaching God's Word are responsibilities that are exceedingly grave.

—J. E. Heath.

TO THE ELEMENTARY WORKERS OF MISSISSIPPI

What a privilege we have, teaching and working with the children of our churches! And with this privilege what a responsibility is ours! It behooves each of us to avail himself or herself of every opportunity for improvement. We want the very best equipment that it is possible for us to have, we want the best material in the way of lesson helps that we may be able to get, and we do want the best methods of giving these vital truths to these children under our care from Sunday to Sunday.

So much is being done now to help the Elementary workers, and we are very desirous of the information and the inspiration that is obtainable. The time for the meeting of our State Sunday School and B. Y. P. U. Convention is fast approaching and I am making this plea early, that we make our plans to attend this meeting at McComb March 23-25. Listen how attractive this sounds: Our own State Elementary Secretary, Miss Minnie Brown is to lead the Cradle Roll Conferences; Miss Arrie Moody, State Elementary Secretary for Alabama, the Primary; Mrs. R. H. Furr of Pontotoc, the Beginners, and Miss Margaret Frost of the Sunday School Board, the Junior. These conferences alone will amply repay your sacrifice, if it takes that, to attend this meeting. In these conferences you will have such a splendid chance to have your problems thrashed out for you, many new ideas and suggestions will be brought by the various experiences of the different workers. You will have the fresh enthusiasm to work on when you return to your own work.

You are urged to be in McComb for Tuesday afternoon of the week of the State meeting, the State Elementary League is making plans for a very helpful program to be given at that time, publicity will be given to this later. Begin right now to plan for this meeting, making a firm resolution that you will be right there on time, with note book and pencil and a mind to "attend to the things that you hear."

—Mrs. Ned Rice,

President, Elementary State League.

CONVENTIONGRAMS

By H. L. Simmons

The First Baptist Church at McComb is making great preparations to entertain the State Sunday School and B. Y. P. U. Convention March 23, 24, 25. Local committees are beginning to function in a way that promises everything to be in readiness.

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The committee on Homes for delegates is meeting with fine response from people of every denomination. It is this spirit of cooperation between people of all the churches here that will add much to the effectiveness of the convention.

It is understood by those attending that free bed and breakfast will be provided in the homes. The ladies of the Dorcas society of the First Church are preparing to serve dinner and supper in the basement of the church building at fifty cents per meal. Restaurants are arranging to care for part of the crowd on the same basis. The building of the First Church where sessions will be held, recently completed at a cost of \$125,000, is said to be the last word in church structure. Every effort is being made to bring each room in the building up to a standard of perfection.

Dr. J. W. Mayfield is the pastor. R. D. Brock, superintendent of the Sunday School, is chairman of the Steering Committee. The writer, general director of the B. Y. P. U., is chairman of the publicity committee. These three, with other members of the steering committee,

H. P. Mosely and W. V. Johnson, will be glad to answer enquiries.

Miss Nannie Gillis, county superintendent of education, is chairman of the committee on information. Call on her accordingly.

The McComb Chamber of Commerce is vitally interested in the convention. Clarence H. Smith, of Rodger, Ark., has taken up his duties as full time secretary of the body, and promises every cooperation in caring for the convention.

SOUTHERN BAPTIST CONVENTION AT HOUSTON

The fifteen thousand Baptists of Houston, together with all the people of this great, beautiful, historic, Southern port city, are happy in anticipation of the meeting here in May of the hosts of Southern Baptists. We invite you to come, all of you, and stay as long as you wish. The committee in charge will leave nothing undone to make your visit to Houston a most pleasant one. In order to assist those who are coming to the Convention to make reservations, we make some suggestions which it is hoped will be followed as far as possible. By all means messengers should make their reservations early. With fourteen first class hotels, scores of smaller hotels and thousands of good homes open to the messengers, everybody will be well cared for.

If you will write direct to either of the following hotels, telling them the kind of room you want, suggesting price per day, single or double, whether with or without bath, these hotels will take care of your reservation for you, or, if you prefer, and will write to the chairman of the committee on hotels, homes and assignments, Rev. W. D. Lyerle, pastor of Central Baptist Church, Houston, the committee will be glad to make the reservation for you, whether in a hotel or private home.

Rice Hotel.....	500 rooms, \$2.00 to \$6.00
Brazos Hotel.....	250 rooms, 1.50 to 2.50
Bender Hotel.....	250 rooms, 1.50 to 5.00
Sam Houston Hotel.....	225 rooms, 2.00 and 2.50
Milby Hotel.....	175 rooms, 1.50 to 2.50
Cotton Hotel.....	175 rooms, 1.50 to 2.50
William Penn Hotel.....	175 rooms, 2.00 to 2.50
De George Hotel.....	125 rooms, 1.50 to 3.00
Bristol Hotel.....	125 rooms, 1.50 to 2.50
Stratford Hotel.....	125 rooms, 1.00 to 2.50
Tennison Hotel.....	125 rooms, 1.50 to 2.50
Macatee Hotel.....	100 rooms, 2.50 to 4.00
Warwick Hotel.....	75 rooms, 2.50 to 4.00
Plaza Hotel.....	55 rooms, 2.50 to 4.00

Write today for your reservation. Let us know your wants and we will supply them.

W. D. Lyerle, Chairman

Committee on Hotels, Homes and Assignments.

Occasionally we hear some one criticising the Board of Relief and Annuities in Dallas and the Southern Baptist Convention for "going into the insurance business". Of course, the Convention is not in the insurance business and does not issue any insurance policy. But it does provide an annual payment to preachers after they pass the age of 68, or whose health fails before that time. I suppose if the Board did this at no cost to the preachers nobody would object. Then why should anybody object if the preacher has paid part of it into the Board himself? In the past year or two we have known several preachers to break down in health in middle life or earlier. We do not know whether they had secured the annuity or not. But we certainly hope some of them did, for it would be a great relief to their families. Some would be in a distressing condition without such help. If there is a way for a man to protect his family against distress, surely a preacher owes it to them to make some provision for them.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Stewardship and Permanent Prosperity

We tried to point out in our last article the close relationship that obtains between material prosperity and spiritual progress. Since writing the article, "Material Prosperity And Spiritual Progress" an article appearing in "The Next Step" has come to my desk on "Stewardship And Permanent Prosperity", which I am glad to pass on to the readers of The Baptist Record. It is worthy of a careful reading and prayerful study.

Roger W. Babson is a business man and prophet. He knows the business world so well that banks and industries and commercial concerns seek his advice; at the same time he knows practical Christianity so well that thousands of us ministers should go to school to him for awhile.

Sometime ago while discussing our present prosperity, this question was put to him: "What can be done to help prevent another crisis and business depression?"

Here is his answer; it rings with echoes of the Old Testament prophets, and of Jesus: "Probably nothing that will be wholly successful, although the greatest step in the right direction is constantly to teach people what it is that brings hard times. Everyone believes that someone else is to blame. Employers blame labor; labor blames the management of employers; both are ready to blame Wall Street; and all three groups in such times are sure that most of the trouble is with the administration at Washington."

Safeguard for Depression

The truth is that nearly all of us have some part in bringing about these crises and the blame cannot be placed on any one group. Everyone who tries to get something for nothing; everyone who thinks more about increasing the price of his goods, or services, than he does of improving their quality, or quantity; everyone who is mortgaging his future earnings, or profits, merely on the hope that prosperity will continue; everyone who, the moment things are going well, lets down on the fundamental principles of righteousness, industry, thrift and who loses his spiritual ideals in the scramble for material things—all of these have a hand in making business depression. To the extent that you can teach people this economic truth you will build up a real safeguard, but how many people will preach these facts during boom times when they are most needed? And how many are there who will believe them?

This question goes far deeper than is generally realized. It reaches even into our spiritual lives. If you will take the trouble to chart the new membership of churches, you will find that when business is generally prosperous there is a smaller number of new church members. When, however, business goes into depression and the country is in the midst of hard times, then the additions to church membership increase. Apparently people then turn back to the sound fundamental principle, for which all churches stand. I am sometimes criticized for preaching sermons on religion, but if there is any factor which has a more direct bearing on business conditions than the spiritual factor, I have yet to find it. Moreover, any attempts to prevent panics and business depressions are bound to prove superficial unless they help to hold the people to the fundamentals of service and right living during the preceding periods of prosperity. All other measures aim merely at the symptoms of the disease and not at the seat of the trouble.

Hence, I believe it is foolish to rely entirely upon any of the safeguards which have been built up to prevent crises. The chances are that when the next crisis comes it will spring from a

different quarter than any we have ever known before, and will catch people unprepared just as the other panics have in the years past. Owing to our human failings there is danger when we become too prosperous. The Babson-chart now stands eighteen per cent above normal compared with just normal a year ago. While this is not yet alarmingly high from the business man's viewpoint, yet its rapid increase during the past few weeks indicates that it should be closely watched."

Shall we ministers let a business man run ahead of us in preaching Christian Stewardship of wealth? Well, that is what Babson is doing. We shall lose the respect of the business men in our churches, if we do not quicken our pace.

We may not agree with many things which Mr. Babson has written, but we must all agree that he has struck a vital note in the life of our nation and in the progress of our churches in the above article. We will do well to take heed to the things which he has so effectively presented in this splendid article.

Pastor Youngblood Expresses Himself

Dear Brother Deaton:

I am much pleased with the work you did with us. Things are moving up in a great way with us.

Just a word about your work. When I learned that the Board had established a Department of Stewardship and Budget with a Secretary, I doubted the wisdom of it. I doubted just because I didn't know the nature of work contemplated. Since you have been with me, have taught the wonderful little book, "Christian Stewardship", and have presented the matter to my people from the pulpit, I feel quite differently. I now think that your Department is just what was needed to undergird and stabilize every other department of our work.

Your work cannot possibly conflict with any other part of our program, but comes in as the indispensable aid to all of them. I hope to see the incorporation of your work into the program of every church of our Southern Zion. If I can help toward this end I shall be happy to lend my aid.

Yours in love,

D. A. Youngblood.

We greatly appreciate these words, and they no doubt reveal the mind of many a good pastor. We have a profound conviction that every pastor who will put on the course in Stewardship will feel just as Brother Youngblood now feels. The study in Christian Stewardship will bring a great blessing to your church and open the way for larger service by discovering the latent possibilities and hidden resources of your membership. Try it.

OBSERVATION AND COMMENT

Dear Brother Editor:

The churches of Jesus Christ are divine institutions and will abide till He comes again. They have in them the best people on earth,—and some not so good. The first church had in it a Judas Iscariot, also an Ananias and Sapphira. So, we need not be surprised if modern churches have in them unregenerated men and women, who dishonor the great Head of the church. This writer sincerely loves the churches and believes in them. But since John the Evangelist wrote to the seven churches of Asia commending their virtues, yet severely reproving their failures and their positive sins, they have had need of wise and candid leaders who will teach and exhort them in love and in loyalty to Christ.

Baptist churches being independent and democratic bodies especially need a high degree of intelligence and sincere loyalty to Jesus Christ. They ought indeed to be spiritual bodies. It would seem to many of us wise and highly gratifying if, by common consent, there could be wrought out an improved method of initiating and effecting changes in pastorates; where such changes become necessary, or are purposed. We would plead earnestly for more praying to God for divine guidance in this very important matter. We need here the sure leadership of the Holy Spirit, which evidently is not had in many cases of pastoral changes. Certainly, sometimes methods are pursued in calling a pastor which bring shame and sorrow to the heart of our Lord. Here is a case in point.

This is a church of large membership and considerable wealth. The membership feel that they can command the services of any man they take a fancy to. The leaders have not prayerfully considered what type or character of preacher the body needs. They have not asked God to send them the man He can best use as their leader. They want a man with prestige, one who will rather shine in the community,—one who will appeal to all elements in the church or, may be, in the city. Several preachers are suggested to the church. A number of these "available" men are invited to come before the church in "trial" sermons. (Cases are known where a half dozen or more are asked to appear on as many Sundays.) Each preacher makes a distinct impression and gets a following in the church. Such a division of sentiment is created, and such a sense of confusion and uncertainty is generated that it seems wise to defer indefinitely the matter of selecting a pastor. In the meantime the spiritual life and activity of the members are declining. Some of the most loyal members become very anxious about the situation and insist on "getting" a pastor. In almost sheer desperation they then call the first available man who comes along. The man chosen may or may not be the equal to some of the others who have been before the church. He may or may not be God's appointed shepherd for the flock; but the desire for a pastor is more intense and the call is made. Alas! sometimes extraneous matters or considerations predominate in the call of a pastor.

Would not the following method be more in harmony with the Lord's will and more honoring to His name? Let the church meet together several times in seasons of prayer for divine guidance. Have a committee to seek all the information obtainable about the several men recommended; bring this information into the prayer-conference, and ask the Lord to indicate His choice. Give no invitations till some definite impression is received by the body that the right man is located; then invite him to come before the church, if desired; and when he is seen and heard, if the impression deepens into a conviction that he is God's man for the place, call him promptly. But invite no others till this man is accepted or rejected. It is the writer's firm conviction that God is anxious to guide in this matter, if we will let Him; and He will make no mistakes. Then pastorates will be longer.

—Observer.

Rev. G. W. Riley is doing some special work for the Anti-Saloon League. He has made addresses at Crystal Springs and Forest and reports a good hearing and ready response and has other dates.

Dr. L. G. Morony is in Jackson in the interest of the anti-evolution bill in the Mississippi Legislature. He represents the Bible Crusaders, and we bid him God speed in this needed work. He is spoken of in the highest terms by representative men in Florida, where he has recently labored. He is a Baptist preacher, member of the First Church, Abilene, Texas.

W. M. U.

Have you noted how we have for several issues of the Record knocked the Heading completely off our Page? This was necessary in order to get in all we wanted. Now that the March Week of Prayer is here, we perhaps shall not be so crowded with material. And sure we shall get to some of the things that have had to wait on us. But then we have all needed the information so much to aid us with our Week of Prayer, that we have no cause for complaint.

As this issue goes to you many will have learned the value and realized the blessings that come from praying together. We shall everyone love this Home Land of ours better; and we shall try to be more faithful in our praying and our giving. Your Secretary's heart is yearning as she watches the returns for as large an offering as was given to Foreign Missions during the January Week of Prayer.

Our next High Peak is our State Meeting at Laurel, April 6-8. The program is almost ready for the printer. The good things that are to be ours are almost unnumbered. Will not each local Society plan to send at least ONE delegate? Will not each association send at least ONE? "Come with us and we will do thee good".

There may still be abundant use made of the Alabaster Boxes even though our Weeks of Prayer are passed. If your society did not get them and you wish them write this office and we shall gladly send them to you.

A letter will be sent to each President whose name is on our record within the next two weeks. This letter is for the society. See that it is read in your meeting. There will be with the letter report cards to be handed out to the Secretary, Personal Service Leader and Mission Study Leader. Miss Traylor is sending out letter and cards for the young people. We are sure this is enough said.

Are you planning for a School for Missions? This past week we have had two running; one at Ellisville where Miss Slaughter was in class work, and one in Oxford where your Secretary and Young People's Leader assisted. Both were well attended and we are sure great good was accomplished. Wherever these Schools are held our people get a vision that is worth while. Talk it over with your pastor and church and see if you cannot plan such a School. Then write us.

A Timely Message from Dr. Gambrell

This scribe was, once a member of a church where she had the great privilege of knowing Dr. Gambrell as her pastor. His word, since that far day has meant much to her, no matter what subject he discussed. Today this message comes to mind:

"There is considerable lopsidedness in Missions. It lacks the tone and substance of genuine New Testament missions.

Sometimes workers in one department of missions, home, foreign or State, become so immersed in that particular part of the work that they can see nothing else. The common sense of the masses of God's people must save us from lopsidedness in one direction or another. Sometime ago, a brother seriously proposed that all foreign mission money be collected without charge, or that the expense be put on other departments of the common work of Christ. This is sheer lopsidedness. Another would induce everybody to give nearly all to foreign missions and only a pittance to home missions. Still another will give largely to State missions and hardly at all to home or foreign. All of it is hurtful, even to the favored mission. No severer blow could be struck at foreign missions, for instance, than for an effort to be made to leave

home missions out or nearly so. Where are the funds to come from to support foreign missions? From the home field of course. Suppose we lose our home field, how will that affect foreign missions in the future? No prophet is needed to tell."

The Gangster

Mrs. P. D. Roddey

In a small and dirty shop on a street far out, with grime and dirt all about they try to eke a living in the only way they know, selling hamburgers and drinks. The shop is full of holes that they have stopped with pasteboard boxes and tin cans, and pictures until the inside looks quaint and attractive. They are Arabians, and the tattoo marks show which tribe they belonged to in "The old Country". They were a middle aged pair. I was passing there one day and did not even know the shop was there, and she called me in, and wanted to treat me to drinks, and I accepted and sat on a bench and talked to her, and while there she asked me what to do about her boy, George, as he would not stay in school, and had told her that the boys in the public schools called him all sorts of names, "dago", "wop", "chenev", "nigger", etc., and that he would get so mad he would have to fight, and that if she made him go back to school he would jump in the river, etc. I told her to let him come to my night school, and that I would see what I could do.

He came to the evening classes, dark, hard, bright gray eyes, restless, alert, full of life and vigor, and a natural leader. He made me think of the word "Gangster", and I decided that if God would keep him coming and tell me what to do and say, that I would do my best to help him.

That was a year ago, and he has been coming two evenings a week, and every Sunday afternoon, since, and now is studying geography, spelling, civics, and writing and taking a part in the Sunday School. A most excellent lady comes to the language classes one evening a week, and she too is quite interested in George, and wants to see him a better boy. The good man who is now superintendent of our Mission Sunday School loves George and wants to help him. George is nearly fifteen, restless, can't be still, full of mischief, noisy, fond of showing off, and of making a noise, but he is improving.

One evening he came to the school and was so filled with a desire to do something to make himself conspicuous that I wondered what "new" was the matter with George, and a little girl whispered "George has on long pants". I caught on at once, and as quickly as I could think I said something about the long trousers, and the hat, etc., and then George quieted down.

One evening recently I was at the Mission alone, and at nine thirty when I started home I asked some of the children to come home with me, and all the boys walked home with me, and on the way they told me how they longed for some place of their own to play, to box, and to wrestle and to be "jest boys", and how everybody drove them from the sidewalks, and parks, and from in front of the lighted stores, and how one man kicked them off his sidewalk, and how they wanted me to help them to get somewhere to play. George said "Before I came here I lived in a town where there was no foreign people but just us, and I was just one boy, and no American boys would play with me because I lived in a little house among the niggers, and how I wouldn't play with the niggers, and so I was just like somebody nailed up in a barrel. Here I have some boys of my own people to play with, and I am older than they are, and they will follow me, and I want something like a club room." I pondered over this, and wondered if I dared trust them in a room in the Mission, and then I said that if I did not help them they would doubtless be out on the streets into whatever they saw, and that not very uplifting, and that if they broke up my chairs and tore up a

few things, I would be saving humanity at the sacrifice of things, and so I said "You may have your club room, and I will trust you, and will see if you will bear trusting", and such a happy lot of boys.

I realize that whether George is a gangster for criminals, or a gangster for God, depends on me. How I pray, and try to know what is best to do.

Men and women of the cities: Is there a George in your town, a potential gangster? What are you doing for him?

"Rescue the Perishing"

Several Sundays ago a very devoted Baptist woman entered into the Heavenly Sabbath from her home in Baltimore, Md. The previous Monday she went as was her wont to the meeting of her missionary society in the North Avenue Baptist Church. Gifted as few people are in playing hymns, she was the pianist for the afternoon. It is significant that the last hymn which she played was

"Rescue the perishing,

Care for the dying,

Snatch them in pity from sin and the grave".

While she was playing her left hand became limp but her dauntless spirit and her skillful right hand carried the air triumphantly to the end of the song. Listen to its closing lines:

"Rescue the perishing,

Duty demands it,

Strength for thy labor the Lord will provide".

After she resumed her seat friends noticed that her head drooped and they quickly discerned that their beloved friend was stricken. By Sunday she was with the Choir Invisible, where the rescued thousands "make melody with their heart to the Lord".

The Baltimore friends, in writing of this incident, have with one accord asked this question: "Could she have arranged her earthly departure any more acceptably to herself had she been given the choice?" Undoubtedly not, for throughout her life she yearned over the perishing and gave unsparingly of her means and time for their rescue. It seems almost too sacred an incident to be applied beyond her individual case and yet one is assured of her forgiveness because of the purpose of the application. Ask yourself the question: "If God should call me Home today would I not be unspeakably happy if the Heavenly messenger found me rescuing the perishing?"

Countless are the chances for such Christian consecration but certainly one very concerted opportunity comes through participation in the work of the Home Mission Board. Like the light-house on the stormy shore, it is constantly showing where quick rescue is needed; like the life-guard on the coast, it is ever eager to send forth the rescuers. Have you ever been up the spiral stairway of a light-house, far up to its great reflectors? If so, then you know that it takes "men and means" to equip and maintain such a rescue station. Even so, is it with the work of the Home Mission Board: it cannot function without "people and purses!" Certainly there would seem to be many "people" who could help, since it is the only Home Mission Board for 3,574,531 Southern white Baptists; and surely the "purses" of these millions are bulging, since their income is said to be one billion five hundred million dollars.—Kathleen Mallory.

A Conference for our associational superintendents and Vice Presidents will be held on the mornings of the 7th and 8th of April during our State W. M. U. Meeting in Laurel that we believe will be helpful in many ways. Mrs. Hubert Jordan, our hostess Superintendent, will conduct these Conferences. If you have problems, Sisters, prepare to bring them at this time for discussion.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Four A-1 B. Y. P. U. Departments in the South

One year ago in the B. Y. P. U. Secretaries conference in Nashville a Standard of Excellence for the General B. Y. P. U. Organization was agreed upon and copies sent out to the churches requesting one. The first of this year when the reports from all over the South came in there were FOUR churches who sent in an A-1 report for their General Organization. TWO of these were from Mississippi, the other two from our sister state, Alabama. We are proud of this record in Mississippi and especially do we appreciate the good work done by these two churches, Beaumont and Davis Memorial, Jackson. We hope another year to be able to report several other A-1 Training Departments.

Study Course Week March 7-12.

Neshoba Seniors Elect New Officers

The Neshoba Senior B. Y. P. U. has elected new officers for this term and we give below the list. President, Otis Crenshaw; Vice-President, G. C. Burroughs; Secretary, Jessie Mae Milling; Corresponding Secretary, Mildred Gully; Treasurer, Chester Burroughs; Pianist, Gwendolyn Lewis; Chorister, Tommie Bassette; B. R. L., Mrs. G. C. Burroughs; Group Captains, Margie Walton, Mary Rivers, Pearl Sherrod. They report that their union was A-1 last quarter and that that is their goal for the present quarter. Reported by Miss Mildred Gully, Corresponding Secretary.

Not Far to McComb.—That's our slogan and you can go fifteen miles on a gallon of gas, so fill up the old bus and come along, we need your presence along with your enthusiasm, so flivver, flivver right along.

Bible Readers Certificates Awarded

We are glad to give below the names of eight Juniors of the Beaumont church who have just been awarded the certificates for one year's readings: Willie Howard, Stella Hayes, Bernice Hayes, Edna Hinton, Annie Bell Breland, Edna Earl Daniels, Ellwood Spradley, Effie Loftin.

We are glad to add these names to the First Church, Vicksburg, list of Daily Bible Readers. These have kept up the readings for six years and are receiving a seal to go on their certificate; they have the certificate and one seal. The senior award is a two year award, while the Junior and Intermediate is a one year award: Rev. J. C. Greenoe, Mrs. H. A. Harwood, Mrs. C. E. Trevillion, Mrs. F. E. Chilcoat, Mrs. Joe Fox. We congratulate these and hope this announcement will mean that others may follow their example.

April is Conference Month. We are planning to hold a Conference in every county in the state and hope to reach 10,000 B. Y. P. U. enthusiasts in these Conferences.

B. Y. P. U. Work in Wiggins Baptist Church

The B. Y. P. U. spirit in Wiggins Church was never better. Under the splendid leadership of our director, Mr. H. V. Redfield, not one of our five organizations disbanded for the winter. We have now in mind a county-wide training school before our State Convention meets and we are going to McComb after the State Banner. South Mississippi is entitled to a place on the map of the B. Y. P. U. world.

Our director assisted the young people of Lyman in organizing a few months ago, and on the fourth Sunday evening in January they came in large numbers and gave us a splendid program to assure us that our labors had not been in vain.

May God bless our State and local B. Y. P. U. leaders. We hope to meet you all at McComb in March.

—J. N. Miller, Pastor,
Wiggins Baptist Church.

West Point

West Point Intermediate B. Y. P. U. Number One under the leadership of Mrs. S. A. Scott with Dorothy Miller as president is about one of the liveliest B. Y. P. U.'s in the state. We have completed our study course and taken the examination and each of our nineteen members received the diploma of which we are very proud. We have reached the Standard of Excellence and are proud to be A-1 for the first Quarter and expect to keep it up for the year. Our membership is increasing from Sunday to Sunday and we mean to enlist every boy and girl in our church within a short time. We have splendid programs, give our parts without the Quarterlies and sometimes have original talks and debates. We enjoy the sword drill, in fact we spend about the happiest hour of the week in our B. Y. P. U. meeting and we have the jolliest kind of socials, but best of all we are almost one hundred per cent Daily Bible Readers. We are strong for our B. Y. P. U.

—Robert Garner, Cor. Sec.

Rev. R. A. Eddleman, of Webb, Miss., has placed the Baptist Record in the homes of his membership. The paper is now a weekly visitor in every home.

Rev. L. E. Lightsey and Pastor Breland have placed the Baptist Record in the homes of the membership at Oakland, Miss.



D.V.B.S.

HAVE ONE IN
YOUR CHURCH

TWO NEW D.V.B.S. BOOKS

The Daily Vacation Bible School Guide

H. L. Grice
Cloth, 75 cents; Paper, 50 cents

The Principal's D.V.B.S. Book

H. L. Grice
A Record Book for Principals, 75 cents

(These two books are just from the press.)

D.V.B.S. Departmental Text-Books

SERIES ONE
(Published in 1925)

Beginner—Book One
Shumate \$2.00

Primary—Book One
Wood \$2.00

Junior—Book One
E. H. Grice \$2.00

Intermediate—Book One
(Will not be issued till
1928; use Book Two.)

SERIES TWO
(Ready in Spring of 1926)

Beginner—Book Two
Owens \$2.00

Primary—Book Two
Alexander \$2.00

Junior—Book Two
Gage \$2.00

Intermediate—Book Two
E. H. Grice \$2.00

BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVE., N.

NASHVILLE, TENN.

And ASSOCIATED BAPTIST BOOK STORES

LOVE OFFERING TO FEBRUARY

	1, 1926		
Alabama	14,074.62	New Mexico	831.93
Arkansas	31,785.96	North Carolina	22,689.88
District of Columbia	5,352.88	Oklahoma	39,658.39
Florida	42,726.60	South Carolina	28,306.45
Georgia	15,146.10	Tennessee	45,032.85
Illinois	5,216.63	Texas	119,521.74
Kentucky	54,823.46	Virginia	87,354.68
Louisiana	22,583.20	Miscellaneous	1,138.79
Maryland	14,807.26		606,586.05
Mississippi	6,679.14	The above figures are included in the "designated" figures in the attached statement.	
Missouri	48,855.49		

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1ST TO JANUARY 1ST

	1925		1926	
	Total	Designated	Program	Total
Alabama	48,703.53	18,079.98	19,851.63	37,931.61
Arkansas	8,253.00	34,180.67	10,925.00	45,105.67
District of Columbia	1,831.80	6,572.88	9,280.95	15,853.83
Florida	24,633.83	59,469.93	22,640.91	82,110.84
Georgia	94,889.46	27,557.61	47,094.66	74,652.27
Illinois	200.00	5,593.54		5,593.53
Kentucky	89,662.58	64,148.51	60,655.24	124,803.75
Louisiana	18,059.35	23,794.68	14,655.45	38,450.13
Maryland	16,769.94	18,826.32	15,094.64	33,920.96
Mississippi	72,811.02	12,829.04	39,887.60	52,716.64
Missouri	25,635.40	54,432.55	25,146.30	79,578.85
New Mexico	1,307.60	1,223.03	1,742.27	2,965.30
North Carolina	126,841.50	57,495.78	57,543.83	115,039.61
Oklahoma	18,010.85	47,257.51	17,765.06	65,022.57
South Carolina	45,392.41	37,717.17	82,016.76	119,733.93
Tennessee	47,404.65	59,565.34	33,162.71	92,728.05
Texas	19,625.34	135,455.14	65,816.10	201,271.24
Virginia	114,876.54	99,395.22	117,378.97	216,774.19
	774,958.80	764,594.89	640,658.08	1,405,252.97

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON March 7, 1926

Jesus Washes the Feet of the Disciples. John 13:1-7

Our lesson is an expression of the inner glorification of our Lord, setting forth his love for his own in a symbolic act, which is an exhibition of his matchless love in rendering the humblest form of service. Washing the disciples' feet is a marvelous expression of his humiliation and marks the mind that was in him, in divesting himself of the form of God, and taking upon him the form of a servant. The value and lesson of this lowly service are seen in the outshining excellences of his matchless personality and surpassing greatness of his character.

1. He proceeds with the calm consciousness that his hour had come, "Now before the feast of the Passover, Jesus knowing that his hour was come, that he should depart out of this world unto the Father, having loved his own, that were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God." (Vers. 1-3.)

These verses give us the scope and content of his knowledge, which was ample to guard him against the possibility of any surprises in passing through the long expected "hour", which had now arrived. (1) He knew the hour of his departure out of the world unto his Father, had come. (2) He knew the Father had given all things into his hands. (3) He knew he had come forth from the Father. (4) He knew that he was going back to the Father. (5) He knew that the devil had already put it into the heart of Judas to betray him. (6) He knew not only the treachery of Judas, one of the Twelve, but knew also the ignorance and the imperfection of the other eleven. This vast scope of his knowledge furnish a foil, serving to the intensity his undying love of his own. His solicitude for them eclipsed all concern for himself and through four chapters the note of an abiding love for them sounds out from the great, deep love of his heart. What betided them found the first place in his thought and expressions of loving sympathy in his words and his deeds. "Having loved his own beloved them unto the end" or to the uttermost.

2. Under the impulsion of his love, he sets forth a symbolic act, an expression, the stupendous humiliation in his redemptive activities for the salvation of all whom the Father had given him. "He riseth up from supper and layeth aside his garments, and took a towel and girded

himself. Then he poured water into the basin and began to wash his disciples' feet and wipe them with the towel wherewith he was girded." (Vers. 4-5.) This menial service must have taken place at the beginning of the meal "in accordance with the common practice in the East, where the bare and sandaled feet, soiled and heated by the dust of the way, are usually washed before the food is partaken of (Luke 6:44)". The strife going on among the disciples as to who should be greatest among them (Luke 22:27) may have been so sharp that none of them were willing to assume the role of a servant and perform this menial service. Assuming the position of a servant, he washes their feet thereby rebuking their self seeking spirit and teaching them the importance of being cleansed from the soil of the spirit of strife for the pre-eminence. The competitive motive which seeks to outstrip another, to excel another in position and influence, is not the standard of excellence in the kingdom, but to measure up to the limits of one's possibilities in unselfish service is the measure of values. What was the surprise of the disciples when Jesus girded himself and began the lowly service comes to expression in the language of the impulsive Peter noted alike for his reverence and his perversity.

3. "So he cometh to Simon Peter. He saith unto him, Lord dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter saith unto him, not my feet only, but also my hands and my head. Jesus saith unto him, he that is bathed needeth not save to wash his feet, but is clean every whit: And ye are clean, but not all. For he knew, him that should betray him; therefore said he, ye are not all clean." (Vers. 6-11.) Peter's devout and impulsive and outspoken nature moves here according to form his lofty conception of the dignity of Jesus, as the Son of the living God, and reverence and love for him, forbade his receiving so menial a service from him as the washing of feet. The incompatibility of so lowly a service, with such dignity of character, Peter was unwilling to let pass without protest. His exclamation, "Dost thou wash my feet?" met with due appreciation by Jesus. It came of Peter's devout reverence for his Lord and out of his honest ignorance of the meaning of the lowly act. With manifest patience Jesus deals with Peter in the full appreciation of the devout feelings which prompted his protest in the form of a question. Jesus explains, "What I do thou knowest not now, but thou shalt understand hereafter." The symbolic meaning of

his Lord's act, he had missed altogether, seeing only the menial act. If Peter had accepted the Lord's statement his conduct would have been excusable, and his purpose commended, but his spirit is displaced by spirit of dictation. "Thou shalt never wash my feet." He would alter the Master's program, as he sought to do one day near Caesarea Philippi, when he minded the things that be of men and not things which be of God. There seems to be the flavor of impatience in the Lord's reply. "If I wash thee not thou hast no part with me." This mild and illuminating rebuke of Peter's impulsive declaration calls forth from him another declaration, more immoderate than the first, inasmuch as it is discounted the cleansing power of the spirit which had wrought in him. "Lord, not my feet only, but also my hands and my head." Jesus called him back from his extravagant state of mind to a sober fact in Peter's own experience. "He that is bathed needeth not to wash save his feet." There is here an emblematic reference to the cleansing of the soul from sin, in regeneration, which cleansing is designated as a bathing and done once for all. The washing of the feet was designed in symbolic form to set forth the necessity for a daily cleansing from the soil of sin, which comes of the believer's contact with the world. There is a constant need for such daily cleansing. Peter's declaration called for such a bathing as would discount, in a symbol, his regeneration, and destroy the symbol of his need for daily cleansing. Jesus' reply shows how careful he was to preserve the form of symbol as important for what they declare. Jesus here settles the significance of this foot washing. It is not to show humility primarily, but is set forth in emblematic form the importance of daily cleansing. The humility of which he speaks later on is a corollary, to show that each of the disciples had a soiled foot, that needed to be cleaned. The outstanding fact symbolized in his act of washing their feet is that the new birth does not secure them against the possibility of becoming soiled by daily contact with the world of sin, as one who has been bathed may and does get his feet soiled by contact with the defiling things of earth. With confidence, he affirms, "Ye are clean, but not all, for he knew him that should betray him; therefore, said he, 'Ye are not all clean.'" Though he had washed Judas' feet, he knew that his heart had never been cleansed. He had never undergone the spiritual bath, which cleanses the inner man. His words indirectly pointed out the diabolical character of Judas who had already covenanted with the Jewish authorities to betray him for a few pieces of silver. He was a thief, an ingrate and poltroon; the finer elements of his nature were so thoroughly atrophied as to place him beyond the possibility of recovery. The current of evil was rapidly sweeping him on to an inexorable fate, from which there was no recovery.

4. Jesus resumes his place at the table and proceeds to explain, not so much the meaning of the act of washing their feet, as the spirit which prompted it. Not the specific act did he emphasize, but the spirit of humility he exhibited. The spirit of self-seeking, which was so prominent in their contention as to who should be first among them, made the lowly service he rendered eminently appropriate. It disclosed to them the soiled feet which needed to be cleansed. It threw in striking contrast the spirit of humble service, to that of the self-seeking spirit. The example they were to follow was the humble spirit, always ready to serve, which may be exemplified in many forms of unselfish service, which he enforced. It was the humble act of Jesus compared to his matchless dignity of his personality which brought forth the impulsive language of Peter, "Lord dost thou wash my feet?" "So when he had washed their feet and taken his garments and sat down again he said unto them, Know ye what I have done unto you? Ye call me Teacher and Lord and ye say well, for so I am. If then the Teacher and Lord have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you." (Vers. 11-15.) The washing of the disciples' feet they knew well enough, but he inquired whether they recognize its significance, and the spirit in which it was done. Their Teacher and Lord had symbolized, by a very simple performance, the ever recurring necessity for a daily cleansing from the defilement of sin contracted by contact with the world, of which their self-seeking spirit was a conspicuous illustration. The Lord left no command to observe the act, as an ordinance to be observed in his church, but he insisted that the act was illustrative of the spirit of humility which they were to cultivate and practice. That this was his meaning is obvious from the fact that there is no account in the New Testament of their observance of such an act. The symbolism of the humble service was one thing and the spirit was another. The spirit of it may be shown in many ways. The emblematic meaning must be kept in perpetual remembrance.

WEEKLY HEALTH SUGGESTIONS

By Dr. F. J. Underwood, State Health Officer

Moses—The Health Officer

In the prevention of disease Moses recognized, as do sanitarians of the twentieth century, cleanliness as the foremost factor, and insisted upon it to the extent of excluding from all social intercourse those individuals who disregarded its mandates. To this end he outlines excellent rules of military hygiene in relation to the policing of Camps. Read Deuteronomy—Chapter 23, verses 10, 11, 12, 13 and 14. And in the diagnosis and prevention of leprosy, that most common and most per-

sistent of diseases among the Israelites, definite rules are given the high priests who had supervision of such cases, in regard to proper segregation during the course of the disease and final disinfection, which included bathing and shaving of the patient, and the washing, oftentimes burning, of his garments. The importance placed upon disinfection is readily appreciated when we note that it was sometimes carried even to the extent of scraping the walls of the houses or destroying them completely. The principle of isolation observed in leprosy cases in the cry of "unclean" marks the first known instances of quarantine.

Very stern also were the injunctions in regard to the touching of unclean objects and eating of unclean foods. Moses carefully laid down a strict dietetic regimen, prescribing what foods might be eaten and what might not. This was made particularly clean in regard to meats. In this connection it is interesting to note that while forbidding the people to eat any flesh that had died of itself, he made it lawful that it be given to the stranger within the gates or sold to the alien.

And admirable, though rigorous, were the regulations in regard to sexual hygiene, which placed a ban upon perversions, regarded unlawful marriages and unlawful lusts as abominations, and "invested the figure of a good and virtuous woman with that peculiar halo of respect which has been preserved by all highly civilized nations down to the present time."

These Mosaic mandates were enforced by ostracizing the offenders from society, and even went so far as to extend the penalty "even unto the tenth generation", as in the case of the illegitimate being prohibited from entering into the congregation of the Lord. Indeed not only the sins of the fathers were visited upon their children, but the penalties of sin as well. Such a practice worked a hardship upon the innocent individuals from the second generation on, but, let us hope, discouraged illegal practices among the fathers of the first generation.

Nor was Moses a laggard in the matter of vital statistics. The first census which we have on record was taken by him in the wilderness of Sinai soon after the crossing of the Red Sea. We marvel at the man Moses as a lawgiver and as a health officer. The greatest of his time and perhaps the greatest of the ages.

It was his first visit to the city. As he stood on the sidewalk shaking with laughter, he was asked: "What's the fun, sir?"

"Fun! Can't you see it? Just look how that thing (pointing to a watering cart) leaks. Why, the idiot won't have a drop left when he gets home."—Richmond Christian Advocate.

Only a few of us can have our faces on coins. The rest are content to get their hands on them.—Exchange.

\$2,500,000

In Distributable Cash

FOR THE VARIOUS DEPARTMENTS OF ORGANIZED WORK OF
SOUTHERN BAPTISTS

FOREIGN MISSIONS
HOME MISSIONS
STATE MISSIONS

BAPTIST SCHOOLS
HOSPITALS
ORPHANAGES

MINISTERIAL RELIEF

IS MINIMUM NEEDED BY APRIL 30

To enable these great activities to meet their urgent obligations and continue their work on its present scale.

WITH EVERY BAPTIST HELPING

according to his ability this goal can be reached.

Will not every church that has not put on the canvass for these Kingdom causes do so immediately; every church that has only partly done this work, complete it; and every church that has completed its canvass enlist all subscribers in paying their subscriptions promptly.

And in view of the great need of every department of our organized work for liberal reinforcement will not EVERY PASTOR inform his congregation as fully as possible upon the extent, achievements and needs of these several activities and secure from all his members IN REGULAR SUBSCRIPTIONS AND SPECIAL CASH OFFERINGS THE LARGEST POSSIBLE CONTRIBUTIONS during the next two months.

"HE GIVES TWICE WHO GIVES QUICKLY"

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BLUE MOUNTAIN COLLEGE B. Y. P. U. Training School Feb. 9-13

The Training School is over and we feel that we have been greatly blessed. We had prayed so long that this week would be a momentous one in our lives and—it has been. Never before have so many girls seemed as deeply concerned about the spiritual welfare.

Most of our workers arrived Monday, but the Training School did not begin until Tuesday. At the General Assembly, Tuesday morning, the student body sang a song of welcome, after which Miss Irma Dee Brady, dressed as a Valentine sprite, danced on the stage, showering red hearts over the workers as a symbol of our hearts being given to them. Then the workers were introduced, each making a few remarks about their work. The list of workers and classes taught are as follows:

"General Organization of the B. Y. P. U."—Mr. J. E. Lambdin.

"Baptists Working at Home and Abroad"—Mr. Aubrey J. Wilds.

"Soul Winning"—Miss Louise Foreman.

"Pilgrim Progress for the B. Y. P. U."—Mrs. J. E. Lambdin.

"Junior - Intermediate Leaders' Methods"—Miss Mary Etta Buchanan.

Last, but by no means least, we had our own beloved Dr. L. P. Leavell. His very presence was a benediction to all. He taught his own book, "Training in Christian Service". We thank the Lord for his great improvement in health.

At the usual chapel hour each morning we were privileged to hear an inspirational address. Tuesday and Wednesday Dr. John L. Hill of Nashville spoke to us; Thursday and Saturday, Miss Louise Foreman; and Friday, Mrs. J. E. Lambdin. All of the students appreciated these greatly and they were truly inspirational.

But, "all work and no play makes Jack a dull boy". So we tried to make the week a social one as well as a helpful one. On Tuesday the B. S. U. gave a reception in honor of the Training School Faculty, Wednesday night the Executive Council gave a Valentine party in their honor, Thursday the general officers, together with the six B. Y. P. U. Presidents, were hostesses at tea. During the course of the afternoon, Dr. Lawrence T. Lowrey, President of the College, gave a burlesque mental test to the Training School Faculty; it was found that Mr. J. E. Lambdin was—Oh well, he made the biggest score.

The week was indeed a profitable one, and we enjoyed it to the fullest extent. All of the workers made a place in our hearts for themselves.

"Come in the evening, or come in the morning, come when you're looked for, or come without warning; kisses and welcome you'll find here before you, and the oftener you come here the more we'll adore you."

Hillman College Notes

The Freshman Class had charge of chapel exercises Tuesday morning of this week. After giving an interesting little play they presented to the Library a nice book case with glass front and a valuable shelf of new books. The Freshmen had made the money for this gift by giving a benefit program some time ago. Much of the credit for the success of the Freshman Class is due to Mrs. Nell Potter, Class Sponsor, who is greatly interested in the girls and has given much time and thought to them. These young ladies have enjoyed their efforts in behalf of the Library and have accomplished something worth while. May they keep the good work up and may the other classes catch the spirit.

Mrs. Lipsey, teacher of Bible in Hillman, has promised another section for the book case started by the Freshman Class. Let the good work go on. Dr. and Mrs. Lipsey have already given the Library a valuable set of Encyclopedia. The Library is growing.

The faculty members had an opportunity to see themselves as others see them when the Adeline Society presented a faculty burlesque Tuesday. There were many good imitators but three girls "starred" especially. They were Miss Causey as Mrs. Riley, Miss Cook as Miss Palmeter, and Miss Jackson as Miss Timberlake.

Thursday morning Tressie Green, a much loved member of the Senior Class, was called to her home in Zona, La., on account of the severe illness of her father. On Saturday we were shocked and grieved by the news of his death.

Frankie Murphy has just returned to school after having had the same kind of a sad experience. Frankie's father was buried in London, Ky., about two weeks ago. Our hearts go out in sympathy to these two girls.

Most of the teachers and many of

the girls went to hear Paderewski in Jackson Thursday night. Many opportunities of this kind are coming our way this session.

Over half of the Y. W. A. members were awarded diplomas in the course given by Miss Fannie Traylor on the campus recently. The Y is now divided into three circles and is doing good constructive work.

JOTTINGS FROM LOUISVILLE, KENTUCKY

"Some one from your own home town" was almost the way we felt when Dr. J. L. Johnson, President of the Mississippi Woman's College, Hattiesburg, came to New York Hall Thursday, Feb. 18th. You know we were glad to see him! Rah! for the Woman's College, and its President.

Dr. Johnson came to the Hall about 4:30 P. M. and remained with us through the supper hour. In the meantime we gathered in as many of Mississippi's sons and daughters as possible that he may meet and have a word around—the state, we might say. It was a joy to all of us, and Dr. Johnson's first visit to New York Hall. Had he made his trip about six weeks later, we would have greeted him in a more modern home for students, since we expect to move about April 1st.

Dr. John R. Sampey has been conducting a series of devotional meetings each evening this week, from the hours of 7 to 8, taking the Gospel of John and studying

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through it in the five evenings. Dr. Sampey is a wonderful student of the Word and the Way of God and the Christ. The meetings are being held in the New York Chapel, and it has been full each evening. Students from outside the Hall are availing themselves of the privilege by coming in great numbers. The services have been wonderfully beneficial to all of us. We thank God for our teacher who has so faithfully preached to us through these services. —J. H. Gunn, Reporter.

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East Mississippi Department

By R. L. Breland

Notes and Comments

From The Witness, a monthly paper gotten out by the Crittenden Baptist Association, of Kentucky, I glean the following:

"Did You Know?"

"That religion ought to be parked in the church pews on Sunday.

"That you don't have to institute a law suit to collect the wages of sin.

"That the sinner has mortgaged his heavenly mansion to satan.

"That the darkest night that ever fell on earth never put out the stars.

"That keeping your face towards the sunshine the shadows will fall behind.

"That the Lord also requires cash to do business.

"That a man wrapped up in himself has a shabby cloak.

"That quitters don't win and winners don't quit.

"That there was never a time like now to square yourself with God.

"That not good if detached—true of church members as well as railroad tickets.

"That Christians should travel fast enough to avoid tail-end collisions with the devil.

"That there was not an anti-mission church in the United States in 1816.

"That tithing has the promise of God's personal blessing. Matt. 3:8-10; Prov. 3:9-10.

"That tithing promotes success in business. It leads to the use of better business methods.

"That Anti-Mission is about the worst 'ism' in the catalog of 'isms'. It never built an orphanage; never helped put a struggling church on its feet. It never built a hospital, nor carried the gospel with its message of salvation to any benighted people. It never had a school or seminary, neither did it ever feel the thrill of co-operating in carrying out the world-will of Jesus Christ. It crowns selfishness king in feeding the selfish desires of covetousness, and rebels at the Lordship of Jesus Christ by wilful refusal to carry the gospel to the ends of the earth."

Those legislators who voted against the Anti-Evolution bill now before our State Legislature should be elected again next year, but elected to stay at home; for no one who thinks he is the grandson of a baboon should be permitted to make laws for human beings. Remember this at the election next year.

Elam Church, Yalobusha County, ordained Brethren Anderson Spier and G. L. Pate to be her new deacons on the third Sunday afternoon. Dr. S. L. Morris, of the Anti-Saloon League work, and Eld. C. T. Schmitz, of Coffeetown, assisted the pastor in the ordination.

Dr. S. L. Morris, formerly pastor at Scooba, Miss., is now on the lecture force of the Anti-Saloon League of this State, with headquarters at Jackson, Miss. He delivered his lecture entitled "Liberty" to my people at Coffeetown last week and the people were highly pleased with it. He is an entertaining speaker and also an informing one. His fight is for the creating a sentiment among our people for the respect for our laws as well as for the enforcement of the law against law breakers. It is a clean lecture with just enough humor to keep up interest and may well be delivered in any church, any time, anywhere. Let him come to see you and deliver this great lecture, for this is one of the greatest questions now confronting us—respect for law.

TAMPA, FLORIDA

With its nearly 100,000 inhabitants, Tampa claims to be the largest city in the State, not to speak of the stream of 100,000 winter tourists. The rush and stir and push of all kinds of business is enough to make your head swim. There are seventeen Baptist churches in the city, distributed as follows: Two colored, one Cuban, one Italian and thirteen American white. There are a dozen missions, some of which will soon grow into churches. The pastors are wonderfully active all the time, some busy with their revivals and others building or enlarging their houses. The First Church has just completed their \$400,000 structure and dedicated it free of debt, except the organ and pews. Dr. Truett of Texas preached the sermon. He spent twelve days with them, speaking twice daily, some days three times, resulting in 151 accessions to the church. Some of his sermons were broadcasted. One Sunday he preached to nearly 3,000 people, to two packed congregations at once. The overflow from the main auditorium was sent to the Sunday School basement below, where, by means of an amplifier (radio), they got the full benefit of the entire

program—announcements, music, prayer and sermon—hearing just as well as those over their heads in the main auditorium, but of course they could not see the speaker.

Toward the close, when the invitation was given, the assistant pastor, Dr. Hyman, who was presiding over the lower congregation, by turning a key, cut off the current, thereby causing silence. He then extended the invitation and candidates for church membership were received above and below at the same time. It was a unique performance and as I witnessed it I said to myself, "We are living in wondrous times".

People here speak of its having been a very cold winter, but I have seen no frost and it never snows in Tampa. However, we have had plenty of ice—in the refrigerator. Ah?

My Spanish work moves forward nicely. We have a little church with sixty-two members, but not a single family own their own home, and yet recently we gave \$159 to the special Home Mission collection and \$70 to the Foreign. We have three missions and a day school with 125 of these foreign children enrolled and four teachers.

Our new Home Mission Secretary, Dr. J. W. Beagle, smiled in on us last week and made us glad. He won all of our hearts.

We are hoping and praying to make 1926 the best year in the history of our Tampa work—until 1927, which we shall try to make still better. The Baptist Record is helping us to this end.

—J. G. Chastain.

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STAMMERING!

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

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COLLEGE COLUMN

M. S. C. W. News Notes

The Reading Circle

A Reading List has been prepared and posted on our Bulletin Board. On this list are books on Soul-winning, Church History, Devotion, Doctrines, Missions, Stewardship and a long list of miscellaneous books. The requirement is that 15 hours of reading from this list must be done. There are some books required, and there are others which may be chosen from the miscellaneous list. However, when a girl completes this reading course she will have read at least one book on each of the above subjects, and several from the miscellaneous group. Ten hours of the reading must be done at the Workshop. There is no examination or book review required; it is simply a reading course to stimulate interest in religious books. Already 44 members have joined the Circle. The girls are at liberty to come and read at any time.

New Books

We have the following new books at the Workshop now: The Story of the Hymns and Tunes, by Brown and Butterworth; A Search for Souls, by Scarborough; How to Lead Men to Christ, by Torrey; Play Fair Professor, by Owen. Our Library is gradually growing.

Sunday School

More girls tried to crowd in the Workshop last Sunday than ever before. This was because of the quarantine on account of flu, and we had to hold S. S. here instead of going to the church. We shall probably have our meeting here again next Sunday. The noon-day prayer meeting was counted as church, and it was well attended also.

Postering

On Tuesday and Wednesday afternoons a class in "How to Make Posters" was conducted. After a half hour's discussion the girls chose partners and made posters. There were several attractive and "catchy" posters. We shall probably hold other such classes each month. On Wednesday afternoon the girls spent the entire time in learning how to cut out letters for posters. The making of posters comes under the work of the Booster Committee, of which Merle Gunnells is chairman, though the class is open to all.

Hiking

A hike was planned for one afternoon, but the clouds hung so heavy we decided to make it a "home hike". Instead of going out to Lindermood Woods we went to the "back yard of the Workshop". Instead of the exercise that came through the hike, we exercised by planting a tiny garden—radishes and lettuce will soon be coming up. Then we made the fire and had a real bacon and egg roast.

Noon-day Meetings

We have been trying to make these noon-day meetings really mean something to those who come. For the last week we have been thinking

and praying along the following lines: Personal Influence; The Earthly Home and the Heavenly Home; The Deity of Christ; Why Did You Come Today; Christ, a Reality in My Life; Today, and My Responsibility to the Girls on the Campus. Special music has been given by Mrs. Donald Fraser and Mrs. Andrew Puckett and others. In these meetings we follow the Y. W. A. prayer calendar. We try to make this 1:30 meeting "a time of power and a place of power".

Group Meetings

These continue, and with good results. The last group to meet was the one of which Eula Mobberly is Chairman, and Mrs. W. R. Sparks is the Sponsor Mother. For their name they chose "Sparklers", and their motto—"Let your light so shine". There is one other group scheduled for this week.

W. M. U. Rally at West Point

It was a genuine pleasure for the Student Secretary to attend the annual meeting of the W. M. U.'s of Clay County on last Monday, and to tell about the work among the Baptist girls at M. S. C. W. Some of the mothers of the girls were present, and many interested friends.

Revival Begins

The revival at the First Baptist Church begins on Sunday. The girls will not be able to attend the first week on account of the quarantine, but Dr. Dillar will speak every day at 1:30 at the Workshop, thus trying to bring the Revival to them. Mr. Rowland, of Macon, Georgia, will lead the singing.

ORDINATION OF REV. W. W. GRAFTON, LAMBERT, MISS.

On Wednesday night, February 17, an Ordination council consisting of Rev. J. A. Lee, Deacon J. A. Burris and the writer, by order of the church at Lambert, ordained to the full work of the gospel ministry Brother W. W. Grafton, who is the pastor of Lambert, Crenshaw and Vance churches. He gives half of his time to the church at Lambert and divides the other half between the other churches.

His work on this field has every promise of success, as he is rapidly growing into the hearts of his people, and there seems to be a willingness on their part to follow him in doing the Master's work.

We feel that his coming to this part of the state is going to mean much for the work of the Kingdom.

With best wishes for the Record, and its splendid editor, I am sincerely,

—C. T. Johnson,
Marks, Miss.

"I've been corresponding for a year with a girl I've never seen. Today she sent me her picture. It's awful. How on earth will I ever get rid of her?"

"Well, you can always send her one of your pictures."—Exchange.

IN MEMORIAM

Death of Mrs. M. E. Rochester

On August the 6th, 1925, the Reaper called at the home of O. O. Rochester and took his aged mother home.

This dear Christian was born Jan. 29, 1854. She was a member of the church since early in life. She moved her membership from Morton Baptist Church here some 18 or 20 years past to unite with Line Creek Church, where she was a constant member as long as she was able to attend.

For many weary months loved ones watched the pain ridden face all drawn in pain out patiently. But when Jesus spoke to her and said weary one come home he left a flickering smile on the fair, calm face where disease had traced its work. We would not if we could call her back, for her life work here is finished. How she struggled to keep her little family intact after she was left a widow none can tell. She was faithful and she was willing and waiting her summons. She told her friends, "I am so tired waiting for that rest and am anxious for the time to hurry and come". We that loved her as all did who knew her best shall miss her and shall ever cherish her memory. Bereaved though we are 'twill only draw us nearer the Great White Throne. One more link is added in heaven's great chain. Another loved one awaits our coming.

Weep not children as one who has no hope. Mother is just across the river, waiting over there for her loved ones left behind, just gone ahead pointing the way to God, beckoning us all to follow. Therefore, be it resolved that we the undersigned desire that this be published in The Baptist Record, and spread on the Church record and also that a copy be given to the children.

Respectfully submitted,

Mrs. O. H. Buford,
Mrs. M. B. Myers,
Mrs. Mary Jones,
Committee.

In Memory of H. H. Shearer

H. H. Shearer was born July 13, 1854, and died April 26, 1925. He was married to Miss Elizabeth Joyner July 30, 1875. To this union were born four sons and four daughters, his wife and one son having preceded him in death.

Brother Shearer united with the Missionary Baptist Church in his young manhood and remained a faithful member until his death. He won the love of men with a love for them. The influence of his life was ever on the side of morality and religion. His life was one of value to his community, a joy to those it closely touched, and a benediction to his family and friends. He was a faithful, gentle and loving husband, a devoted and indulgent father. We say to him goodbye, but not forever, for by the grace of Him who loves us with an everlasting love and died that we might live, we shall meet again on the

golden shore.

We recommend that a copy be placed on the records of Line Creek Baptist Church, that another be sent to The Baptist Record, and that a third be sent to the family of the deceased brother.

Respectfully submitted,

J. H. Winstead,
O. H. Buford,
Rube Myers,
D. W. Moulder, Pastor.

Mrs. Walters

On April 17, 1925, the death angel visited the home of Mrs. J. H. Henry and took away her mother, Mrs. Walters.

Mrs. Walters was born April 27, 1850, making her 75 years and 10 days old. At the age of fifteen she joined the Methodist Church and became the wife of Mallory Walters. She remained in the Methodist Church thirty years, then united with the Baptist Church at Line Creek, where she remained a consistent member to her death.

She was the mother of nine children, her husband and five children having preceded her to the grave. She was patient and forbearing in all her troubles and sufferings. Those who knew her best, and were blessed with her rare intimacy, knew her to be honest, truthful and genuine to the highest degree. They speak of her as a tender, devoted, self-sacrificing mother.

How warm and true her friendship was! How little of selfishness in all her intercourse with other people! They speak with the deepest sense of obligation the cordial, generous, sympathetic assistance of many kinds by her to them.

Our friend has passed beyond the veil that shuts the Great Beyond from mortal view. To her the mysteries have been revealed. If from the dark waters a response could come to us, it, in substance, we believe, would be:

"I the upward way have trod;
Basking in the smile of God,
Read I on the unfolded scroll:
Life immortal for the soul."

Mrs. M. B. Myers,
Mrs. W. H. Elliott,
Mrs. W. H. Myers.

Mrs. George L. Stockstill

The entire community was saddened on Feb. 14th by the death of Mrs. Eliza Tate Stockstill, wife of Rev. George L. Stockstill of Picayune. Her life has been a blessed and wholesome influence in this community for many years, both in her home and in her labors for the Lord in the church. She leaves a husband, six children, and a number of grandchildren in her immediate family. Her children are Maurice Stockstill, Mrs. H. B. Little of Bogalusa, La., Mrs. A. R. Farris of Port Arthur, Texas, Mrs. C. J. Mitchell, Rufus Stockstill, and Houston Stockstill of Picayune.

The funeral was conducted by Rev. O. P. Estes, pastor of Mrs. Stockstill for many years, assisted by Pastor L. A. Materne of Lumberton and the writer.

—Roland Q. Leavell.

FOREIGN BOARD FACTS

First Fact--

The debt of \$1,813,000 has been reduced by \$712,708.06 received from the Love Offering.

Second Fact--

The Board is trying to meet the denomination half-way in its effort entirely to remove this debt. Hence the budget of requests sent in by the missionaries has been cut down from \$2,183,726.37 to \$1,479,715.21. This severe reduction of what the missionaries felt was their minimum needs will, when the news reaches them at their far-away posts, greatly depress them, but it was absolutely necessary.

Third Fact--

The cuts have been made as impartially as the Board has known how to make them, and, therefore, affect the work of every missionary. The cuts have been made, too, where they would seem to hurt the work as little as possible, though it were impossible to make such cuts without hurting the work. We have, for the 4th year, cut out all requests for buildings of every character, appointed no new missionaries. Besides appropriations have been denied for many schools, native workers, greatly needed literature, etc.

Fourth Fact--

Is it a fact? We hope these halts and hurts in our Foreign Mission work are tentative, but shall they prove to be? If all our people will pull together for the Co-operative Program, and give it a liberal and steady support, this will gradually, but certainly and finally enable the Board to pay its debt and restore the loss which the work now suffers. The present rate of receipts is below last year, not counting the Love Offering. The Love Offering has made it possible for us to keep open all fields and keep all foreign missionaries on them for the present. The regular contributions of Southern Baptists will determine whether this shall continue or not. If we will make the same sort of cuts in home expenditures that the Foreign Board had made in foreign, and by hearty, sacrificial, liberal giving to the Co-operative Program, make it a great success, we will not be long in paying the balance of the Board's debt and catching up with the imperative needs of the work. Such a prospect should thrill every one of us and cause us to do our best. **THE FOREIGN BOARD IS DETERMINED TO DO ITS BEST TO GET OUT OF DEBT AND SAVE ITS GLORIOUS WORK.** Will everybody do it?

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- "A penetrating and searching appeal."—Baptist Times and Freeman, London.
- "A challenging book."—Baptist Continental Quarterly, London.
- "A powerful plea for Foreign Missions."—Presbyterian Survey.
- "The greatest appeal for Foreign Missions that I have ever read."—W. James Robinson, A. M., D. D.
- "One of the greatest missionary books of this generation."—E. C. Routh, D. D.
- "One of the ablest missionary books published in a decade."—Christian Index.
- "An epoch marking book in missionary literature."—Rev. Amos Clary in Religious Herald.
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SUNDAY SCHOOL DEPARTMENT

The Sunday School Department has filled the following engagements during the month of February:

J. E. Byrd and Wyatt Hunter were at Belmont in Tishomingo county the first Sunday in February and week following. Good interest and fine co-operation was manifested in this school.

Sunday February 14th and week following E. C. Williams, Merrill Moore and Miss Minnie Brown were at Laurel in a Citywide Training School. The classes were held in the First Baptist Church but representatives from each church were present for the work. Several local workers taught classes and altogether there were seven different books taught.

During the same week J. E. Byrd and Wyatt Hunter were at Columbus in a fine school. Mr. W. A. Gardiner, Sunday School Secretary of Kentucky helped in the work that week and did it in a very satisfactory manner. Work was done at the Baptist Work Shop with M. S. C. W. students in each afternoon. The Second Church with its pastor and workers entered heartily into the work at First church. There is no pastor in the state who has greater possibilities to enlist just at this time than Dr. J. D. Franks. They are planning to erect right away an Educational Building for their church work.

The third Sunday and week following J. E. Byrd, Merrill Moore and Miss Mattie C. Leatherwood of Louisville, Ky., were at Greenwood. The people manifested a splendid interest in the work of the week, and they are preparing to put up an educational plant in connection with their church. Miss Leatherwood's work was spoken of in the very highest terms.

E. C. Williams was in a Training School at Walnut Consolidated

School, twelve miles out from Clarksdale. The people co-operated in a splendid way, the crowd getting larger each day and ranging from 50 to 100 people.

The last Sunday in February and week following E. C. Williams and Merrill Moore are at 5th Avenue church, Hattiesburg. These people are just getting into their new Sunday School annex.

Brother Bryan Simmons made a fine start in some work that many pastors in our state should do. He taught a class in one division of the Sunday School Manual to a large crowd of people at Bethel (Black Jack) church in Yazoo county. They are not satisfied with finishing just the first division but are going to finish up the other division and get the Sunday School diploma. If we could get this spirit of co-operation from the pastors throughout the state we would reach a great many more people than the Sunday School Department, with its limited force, can possibly touch.

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Circulation Department



No man should have the nerve to ask God for additional blessings when he stubbornly or sluggishly refuses to appropriate the wonderful blessings God has already placed about him.



The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., March 11, 1926

NEW SERIES
VOLUME XLVIII, No. 10

Mrs. Ferguson, the governess of Texas, doesn't think that the family name has been vindicated by her first term in office and so she wants to try it over.

Pastor J. D. Franks is being assisted in a revival meeting at First Church, Columbus, by Dr. J. E. Dillard of Southside Church, Birmingham. The singing is being led by Mr. P. S. Rowland.

It is said that President Woodrow Wilson had 27 honorary degrees conferred on him by various colleges. That is the largest number known to have been conferred on any one man.

It may shock you to hear it, but there are preachers who think Moses was a very wise man when it came to questions of morals, but he didn't have sense enough to keep his mouth shut about the matter of creation.

Dr. W. W. Hamilton, pastor St. Charles Ave. Church in New Orleans, says he had three families in his church who did not attend. The state paper was put in the budget and sent them along with others. They soon began coming to church and now pay enough into the treasury to pay for all the papers coming into the church.

The month of February has been a splendid one for the individual subscription list. A great many of the subscribers all over the state have sent in a new subscription or a renewal this month. Our space will not admit of thanking each one by name but we deeply appreciate this spirit of co-operation and the Heavenly Father will add His blessing to the work. If the good people will keep this up we can soon add a few hundred names to the list.

Evangelist Raleigh Wright of Greenville, Texas, did the preaching in a meeting at Hardaway, Florida, which resulted in 41 additions to the church. This was more than 200% increase in the membership. For some time before the meeting began the church had considered disbanding, but it has now taken on new life. A Sunday School was organized, a prayer-meeting was begun, and a pulpit committee was appointed. The word has come that the church has already called Rev. A. C. Camp of Havana, Florida.

The Southern Churchman has named a new group of "hyphenated Americans" Bootleg-Americans. These are people who violate the constitution of the United States by buying or selling alcoholic liquors. It says:

"There is something pathetic, not to say grotesque, in the action of men and women who call themselves members of the Church and good citizens, contributing to the building of churches and schools, at the same time greeting one another in private with jest as to the source of their supply of illicit liquor; and in their homes and social gatherings, parading with an air of pride the thing, the unlawful traffic in which is threatening not one, but all of the institutions of this nation. We are speaking deliberately when we say that the present hyphenated Bootleg-American is as truly an enemy of the republic as were those who gathered in cellars to give aid to the enemy during the World War."



DR. D. M. NELSON
President of the S. S. and B. Y. P. U. Convention,
meeting at McComb March 23-25

It is said that though Helen Kellar could neither write, see nor hear, nor speak, yet when it became possible to communicate with her by signs and she was told about the existence of God, she said she knew of Him, though she had never heard any mention of Him.

We hardly expected to see it in The Living Church, an Episcopal exchange with strong Catholic leanings, but here it is: "It is far better to have a divided Church with one part right than a united Church affirming with unanimity a principle that is wrong." We thoroughly agree to this.

We were in a delightful conference of the pastors in Deer Creek Association last Monday afternoon held in the home of Pastor Whitten in Hollandale. There were present Brethren Abel of Rolling Fork, Patterson of Anguilla, Upton of Arcola, Marriner of Leland, and Henderson of Greenville. Only Brother Hooks of Belzoni was missing. Each made a talk on some phase of co-operation. It was just the sort of meeting where brethren are free and fellowship is at its best. This conference was concluded with an elegant dinner served by Sister Whitten. At night it was the editor's privilege to speak at the church on "The Unity of the Spirit" at the request of Pastor Whitten. This was the first of a series of sermons by brethren imported from without the association.

ATTENTION DELEGATES

We are anxious to know approximately the number of delegates who will attend the convention and ask that you insert a request in the Record that all S. S. and B. Y. P. U. Officials notify us the number of delegates they will send. Address all communications to R. D. Brock, Superintendent, McComb, Miss.

—R. D. Brock.

Rev. R. A. Eddleman, of Webb, Miss., has placed the Baptist Record in the homes of his membership. The paper is now a weekly visitor in every home.

Brother J. D. Frazier of Blue Springs is another subscriber who passes his paper on to neighbors, including a young preacher. The Baptist Record never tires. You may keep it at work.

Rev. W. W. Collier, of Kewanee, Miss., has again placed the Baptist Record in the homes of his membership for 1926. He also sent us two additional subscriptions. He has worked hard to make this possible and we thank him for his help.

Pastor J. W. Kitchen has arranged a Bible Institute at Holly Grove, twelve miles east of Louisville, March 12-14. The book of Hebrews will be studied. Those on the program include Brethren Jack Bridges, J. D. Fulton, J. N. McMillin, W. N. Edwards, H. G. West, J. C. Purvis, C. T. Clarke, W. L. Grafton, J. W. Kitchen, C. S. Moulder, H. T. McLaurin, and R. B. Gunter. This ought to open the way for a great blessing and a fine attendance.

Dr. W. F. Yarborough resigned last Sunday the care of First Church, Hattiesburg, and his service will terminate with them the last of this month. Dr. Yarborough is one of the best known and best beloved ministers in Mississippi, having been pastor at Crystal Springs and then of First Church, Jackson, for eleven years. He was later pastor at Parker Memorial Church of Anniston, Ala., and Mission Secretary for Alabama Baptists. From what we hear we are afraid he will be carried over the line into Alabama again. We covet such as he is for Mississippi.

We love our editorial brethren and find much to admire in them. This applies to Editor Johnson of the Biblical Recorder of North Carolina. But we cannot understand why he does not fully investigate a subject before speaking on it, and why he does not make sure of accurate information about important matters. He said in a recent editorial that the El Paso Hospital cost a considerable amount for the construction of its buildings. Our information is that the buildings were an outright gift and did not cost the Board one cent. On the other hand the Board has borrowed several hundred thousand dollars on the property and used the money elsewhere. Brother Johnson also says the Hospital in New Orleans has been a great financial burden on the Home Board. As a matter of fact the Board has not given one cent to the New Orleans Hospital, but has loaned a part of \$250,000, which it was instructed to contribute and hold notes from the hospital for the full amount with interest and the hospital is already repaying this to the Board by allocating one-fourth of its campaign receipts for that purpose. Brother Johnson says the Home Board should sell or give away the New Orleans Hospital. He should know that the Home Board does not own the New Orleans Hospital at all. We wish the people of North Carolina might know all these facts.

"DIVINE HEALING"

Is "healing for the body" in the atonement?

Most certainly "Divine healing", "physical healing", or "healing for the body", is in the atonement. To deny that it is, is a plain denial of the teachings of the Bible. If there is such a thing as healing of the body it is based on the atonement—"the prayer of faith shall save the sick"; James 5:15. This is either true or it is not. If it is true, it is always true, and never can be false. To doubt this passage, one had as well doubt this one: "He that believeth on the Son hath everlasting life". Both are true and both are the Word of God. Why doubt the one and believe the other.

Leprosy is a type of sin in the Bible.

Leprosy is cleansed, symbolically, by atonement. Lev. 14:1-7. Sin is cleansed by the atonement.

Sickness, which is either directly or indirectly the result of sin, is also healed by the atonement. That some sick people are not healed, does not mean the invalidating of this law; nor is it a denial that "the prayer of Faith shall save the sick". All sick people who are healed are healed by faith in Christ's atoning blood. There are no exceptions.

In Math. 8:16-17, we learn:—"And when the even was come they brought unto him many that were possessed with devils; and he cast out the spirit with his word, and healed all that were sick", v. 17; that it might be fulfilled which was spoken by Esaias the Prophet saying "Himself took our Infirmities and bare our sicknesses". This is a quotation from Is. 53:4, which undoubtedly refers to the death of Christ and atonement. Christ healed in view of death, he must die on the Cross. "He bare our sicknesses" could mean but one thing, that Jesus makes atonement for physical ailments, as well as for sins of a Spiritual nature.

In the case of the lame man recorded in Acts 3rd and 4th Chapters,

Peter said "In the name of Jesus Christ of Nazareth, rise up and walk", Acts 3:6.

In the 12th verse Peter said: "Why marvel ye at this? Why look ye so earnestly on us, as though by our own power or holiness we had made this man walk?" "Ye denied the Holy one and Just and killed the Prince of Life, whom God raised from the dead; whereof we are witnesses". "And this man through faith in his name hath made this man strong, whom ye see and know".

In Acts 4:10, in answer to a question about how the impotent man was made whole, Peter by the direction of the Holy Ghost said: "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole".

Now this healing of the body is included in that broader salvation of soul and body, when he concluded verse 12, "neither is there salvation in any other, for there is no other name under Heaven given among men, whereby we must be saved." Here are disclosed several facts, which those who deny the Bible teaches Divine Healing, would do well to consider:

1. A lame man was healed.
2. That Peter did not do it of his own power.
3. That by the name of Jesus Christ of Nazareth—doth this man stand here before you whole.
4. That the healing was based on his death.
5. Also on His resurrection.
6. That the same basis for salvation is the basis for Divine Healing.

The death and resurrection of Christ was the foundation of this man's bodily healing. People are saved from Hell the same way. Therefore physical healing is in the atonement.

If people are not healed today the same way, why not? "Christ is the same yesterday, today and forever".

The blame is not on Christ. It must be from

lack of Faith. If we exalt man, as a Divine Healer, it will fail. Unbelief is in the way today. Preachers do not believe healing is in the atonement, then it is not anywhere, if not in the atonement.

There are no Divine Healers today, but there is Divine healing in the same way as in Christ's day. We are told Christ will come the second time to redeem the body. That is true but that redemption was based on atonement, and it shows that many of us are healed here, but are not complete till hereafter. We are not completely saved until Christ comes again. But Christ's second coming does not add one thing to what he accomplished on the Cross. We can draw on the resurrection power to aid us in our pre-resurrection state. We get partial physical healing as we get partial spiritual salvation—Eternal life—of course, but we are not complete, but in Heaven.

Then if Divine Healing is in the atonement, one says, why sickness and why death? Well, as a matter of fact there is no death to the Child of God, in what we call death. Paul never calls that experience through which the believer passes from this to the other world a death, but a sleep. Five or six times, 1 Cor. 15, Paul speaks of that experience as a "sleep". "O, death where is thy sting?" addressing death. Oh, Grave, where is thy victory, addressing the grave; at best death is only a chastisement, never a punishment.

So if sickness is in the atonement, why are we sick? If sin is in the atonement, why do we sin? We have ultimate victory over sickness, when, in the resurrection, we are given new bodies. We have ultimate victory over sin, when, in the resurrection, we awake in His likeness.

But, here now "we apprehend" that for which we are apprehended. We gain many victories in our bodies in fight with disease.

"Faith saves the sick"—Never fails, else God is not true. Sometimes we do not get what we ask for but "The prayer of Faith saves the sick". Let us believe God.

THE SERVICE OF SONG, TRUE AND FALSE

Ernest O. Sellers

Recently, upon urgent invitation, I attended a Sunday evening church service at which there was presented what had been prominently announced in the papers and elsewhere as a "Special Musical Program". It was a church of considerable prominence, pays its musicians well and is strictly and fundamentally orthodox and evangelistic.

The special music numbers presented were four in number; a very poor male quartet, (the weakest scrub college or institute crowd would have done much better); two anthems of high grade and well sung, a solo rather mechanically presented (no heart power). In addition there were two hymns for the congregation to sing, the first of which no one, scarcely the choir seemed to know, and the second was sung to the tolerably familiar tune, "Varina".

Of course there were the other regular and conventional items of scripture lesson, prayer, collection and announcements and a sermon of the usual length. With the exception of perhaps the male quartet and one anthem there was nothing to the service other than that offered every other Sunday night in the year and probably in the place of one of those extra musical numbers ordinarily a hymn would have been sung, so that really there was but one extra musical number to distinguish the "Special Musical Program" from any other service.

Frequently have I been asked to put on a "Song Service" and been allotted only fifteen minutes in which to work. I have seen printed church calendars announcing a Sunday evening "Service of Song" which I found to be only the singing of about three hymns.

To me that announcement, first referred to, and the program presented is a form of church dis-

honestly due, however, to a dwarfed conception of what a song service really is and a desire, by an appeal to the lovers of music, to catch the unwary and get them to hear the preacher's message.

"What was fundamentally wrong?" someone asks. To me several things.

First the lack of congregational co-operation. No song service deserves the name that does not have a large amount of hearty congregational singing. Choose dignified hymns, new and old, churchly and also of the gospel hymn type and keep at it till there is secured the greatest possible measure of co-operation, thereby giving everyone opportunity to join in praise and give vent to their aspirations and experiences.

Again the singers were too much governed by the entertainment idea and, having the chief part in the program, the congregation settled back and, so to speak, said, "Go on, entertain us, show us your stuff"—such an attitude does not inspire spiritual results. Singing that is forgetful of self, songs that are sincere expressions of heartfelt experiences, will reach the hearts of all who hear and 'tis not hard to detect the artificial, the mechanical, singer whose highest thought is to entertain.

Finally a "Special Musical Program" seems to convey the idea and it seems to us ought to offer something more than one or two extra musical numbers added to the usual program of a Sunday evening service. Such items as a long scripture reading, some of the usual time devoted to the sermon, the time used to repeat announcements already known or of interest to very few might with profit be devoted to the special music. Properly also fifteen minutes more of time could be added to the conventional length of service thus giving the congregation opportunity to join in the hymn singing in particular.

Not only the time element but there is need of variety in the kind of special selections used. The employment of children, of instrumentalists, of duets, gospel solo numbers, antiphonal singing, the introduction of new choruses, and the use of old and new hymns, the relation of some striking incident about some song or the drawing attention to some great lesson in a familiar hymn, these are the ideas which, if wisely employed, will make the "Special Musical Program" one in fact. If, and rightfully, the music should regularly be subordinate to the message then, when emphasizing the music as the special attraction of a particular service, let the sermon for that time take a subordinate place in the program.

Above all let us be fair and honest. There is a difference between making the announcement of a "Special Musical Program" and saying that "there will be special musical numbers tonight".

The musical program we have in mind is not a theory but a blessed and happy memory of several years regular experience. A time when hearts were warmed, lives were encouraged and souls were saved. The music was given the pre-eminence the last Sunday night of each month and the crowds exceeded the capacity of the building. But there was much prayer and thoroughness devoted to the preparation of each program and a proper balance of the parts of the service. No one ever left a service but was sure in his own mind that he had listened to a "Special Musical Program" and been blessed thereby.

The Baptist Bible Institute,
New Orleans, La.

Pastor C. E. Bass is greatly heartened by the fine prospects for the work at Scooba.

Dr. M. Ashby Jones of Ponce de Leon Church, Atlanta, accepts the call to Second Church, St. Louis, where Dr. C. C. Bitting was long pastor.

Baptist pastors of Charleston, S. C., have vigorously protested against the dance known as "the Charleston", and censure their mayor for his approval of it.

ATTENTION CONVENTION DELEGATES

We cordially invite you to stop over in New Orleans and visit the Baptist Bible Institute, the Southern Baptist Hospital, and other places of interest in New Orleans when you are on your way going to and returning from the Southern Baptist Convention in Houston. The railroads leading out of New Orleans to Houston have agreed to run as many special trains as may be necessary to care for the delegates, leaving New Orleans about 9:30 P. M. and reaching Houston about 7:30 the next morning. The regular trains on roads leading from New Orleans to Houston leave New Orleans about 9:00 in the evening and reach Houston about 7:00 in the morning. This will afford Southern Baptists an unusual opportunity for visiting their institutions in New Orleans and getting first-hand information relative to the Baptist Cause in this, the greatest city of the South.

B. H. DeMent, President,
Baptist Bible Institute.
Louis J. Bristow, Superintendent,
Southern Baptist Hospital.

THE ANTIQUITY OF THE HUMAN RACE

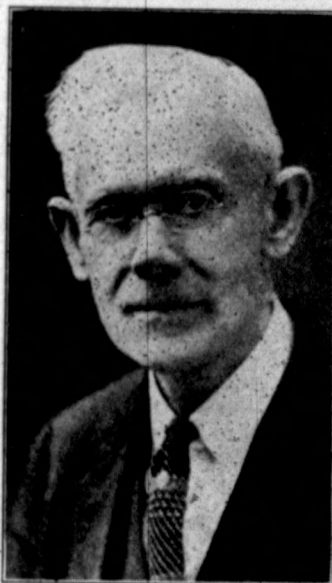
Readers of the Authorized Version of the Bible are aware that, according to the dates found on its margin, the human race was created in the year 4004 B. C. Those at all acquainted with scientific teaching know that modern science holds that man was in existence long before that time. It is of some importance, therefore, that it be clearly understood by all not only that these dates are not in the original text, but that they rest on no solid Scriptural basis—lest a conflict between the statements of the Bible and the findings of scientific investigators be found where none exists.

The Bible does not furnish us with the data from which we can derive a fairly accurate chronological framework of the events therein recorded since Abraham. But in the period preceding Abraham, the scholars generally recognize, the Bible leaves us with no definite chronological data. For the period before Abraham, we are entirely dependent on inferences drawn from the genealogies recorded in the fifth and the eleventh chapters of Genesis—for those in the fifth chapter for the time that elapsed between the creation of the world and the flood, and for those in the eleventh chapter for the time between the flood and the call of Abraham. Archbishop Ussher, to whom we are indebted for the dates in the margins of our Authorized English Version, arrived at the conclusion that no more than two thousand years elapsed between the creation and the call of Abraham by simply adding together the ages of the successive patriarchs recorded in these chapters. This, however, is to overlook among other things that the genealogies of the Scriptures are freely compressed for all sorts of purposes, as in the case of the genealogies of our Lord given in the first chapter of Matthew. Any number of links may have been omitted. Hence the fifth and eleventh chapters of Genesis leave us without any definite information as to the period between the creation and the call of Abraham. It is impossible, therefore, to establish any conflict between the teachings of Scriptures and the teachings of science as to the antiquity of man.

But while the Bible nowhere affirms that human history had its beginning only about six thousand years ago, and while, as far as the Bible states, human history may go back ten or twenty thousand years or more, yet it certainly lends no support to the view expressed in some scientific circles that human life goes back several hundred thousands of years. It does not indeed expressly reject even that view, but the general impression it conveys is that the human

race is of relatively recent origin. It should be remembered in this connection, moreover, that while there may be plenty of scientific evidence to indicate that the race has existed much longer than Archbishop Ussher supposed, yet that there is little or no well-authenticated evidence to indicate that it has been in existence as long as some modern scientists would have us believe. We judge the real state of the case has been accurately stated thus: "The Bible does not assign a brief span to human history: this is done only by a particular mode of interpreting the Biblical data, which is found on examination to rest on no solid basis. Science does not demand an inordinate period for the life of human beings on earth; this is done only by a particular school of speculative theorizers, the validity of whose demands on time exact investigators are more and more chary of allowing."—The Presbyterian.

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Montrose, Miss., whose work in securing subscriptions to the Baptist Record is calculated to reach ten thousand people weekly. It requires four hours to speak one issue of the Record.

Any pastor will do well to get his services. He is able and willing to help you. Write him.

"THE NEW MAN"

The Apostle Paul mentions—in his letter to the Galatians—"A new creature" in Christ Jesus, (Gal. 6-15). In his letter to the Ephesians he mentions: "One new man" in Christ, (Eph. 2-15). Then, he calls attention to the fact, that, "The new man" had been created, (not the old man renovated), (Eph. 4-24). Also in his letter to the Colossians, he said, that, they had put on "The new man", which is renewed in knowledge after the image of Him that created him", (Col. 3-10).

Then, in his second letter to the Corinthians, he makes it very plain that, "The new man" is not an overworking of "The old man", or what we might term reformation; but something that is absolutely new, in every sense of the word. And here he terms it: a new creation. (See margin 2nd Cor. 5-17).

It is not a new beginning, but absolutely a beginning; just as a physically born child is a new creature, brought into existence by physical birth into a material world, so is a spiritual born child, a new creature, brought into existence by spiritual birth, into a spiritual world, viz: "The Kingdom of God".

The "old man" or the "outward man" that Paul speaks of, is not the physical body of the man, but the human spirit or natural mind. Paul also styles it as "the flesh" and "fleshy mind". Each and every human being possesses it, from the cradle to the grave, even after being born of the Spirit and possessing the new mind. So, that, the inward man which has been created in righteousness and true holiness (Eph. 4-24) is new.

Then, Paul adds: "behold all things are become new". How? Before answering this question there is one thing very essential for us to understand so we can intelligently grasp the meaning of the phrase "The new man", and that is: the relationship of the trio of man, body, soul and spirit.

The body is that material part of man which is the avenue of the five senses through which the soul and spirit have world consciousness, which is of itself passive, moving only at the bidding of the Spirit. The soul is that part of man which is the seat of emotions, desires and affections; evidenced by such characteristics as love, hate, joy, sorrow, etc. We notice Jesus in expressing His sorrow said: "my soul is exceeding sorrowful unto death", (Mark 14-34). The Spirit is that part of man which thinks, believes, hopes, and knows. It is the seat of the capacity to know and commune with God. "For what man knoweth the things of a man, save the spirit of man which is in him?" "even so the things of God knoweth no man but the spirit of God", (1st Cor. 2-11). So we logically conclude that "The new man" is a new spirit, which is really and truly a new mind.

How is it new? Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God", (Jno. 3-3). The new born man cannot see the kingdom of God with the physical eye—"The kingdom of God cometh not with observation (Luke 17-20)—but is comprehended spiritually; and is seen through the spiritual eye of faith; thus, it is the spiritual mind that beholds the Son of man lifted up, just as the physical eye beholds the brazen serpent.

"The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1st Cor. 2-14). So then, if none but the spiritually minded can behold the Son of man lifted up where do we get the spiritual or new mind? Here is the secret unfolded in "Repentance". What is it?—A Change of mind. Therefore, I would term repentance as the first element of saving faith. The man in repentance or by repentance for the first time in life believes God. That is why Paul put it "repentance toward God". What he was really saying in Greek, was: a change of mind towards God. This change of mind wrought through the word, by the power of the Holy Spirit, causes the man for the first time in life to see God as He really is, and at the same time to see himself as God sees him. He now sees God as just and Holy, and himself as hopelessly condemned. It is thus in repentance toward God, that the sinner is enabled to—with the new mind—behold with an eye of faith the Lord Jesus Christ, as He really is: This is the second element of saving faith and always results in the man who has traveled thus far to absolutely surrender and abandon all dead works, all self righteousness, all self reliance, all false hope; and to launch out on the bare promises of God and trust his eternal destiny into the care and keeping of the infinite Son of God who at that instant becomes his substitute, standing in the presence of God in his place with all his sins imputed to Christ Jesus: and the righteousness of Jesus Christ imported to him. Therefore he is justified in God's sight for all eternity to come. I would, therefore, term this committal or trust as the third element of saving faith and final.

(Continued on page 6)

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Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

HE IS LORD OF ALL

This brief sentence occurs as a parenthesis in a speech by Peter to Cornelius and those gathered in his house. A parenthesis is not necessarily an unimportant remark, thrown in as explanatory and to be read in an undertone. It may be, and is here, the statement of a foundation principle, a matter which must be taken for granted, as the basis of all else that is said. That Jesus is Lord is the basal principle of Christianity. All doctrine and obligation revolve about this one truth. Salvation itself is conditioned upon the Lordship of Jesus. "If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead thou shalt be saved." Repentance is the acknowledgment of the Lordship of Jesus. By this is not meant the theoretical acknowledgment of the claims of Jesus; it is not the avowal of adherence to any orthodox creed, but the personal and complete acceptance of the dominion and control of Jesus in and over our lives. Whenever one comes to the place where he is ready to say to Jesus, "Come in and take possession; I yield; I surrender; I submit; I open the door of my heart, for you to enter and take the reins in my life", then and there he becomes a Christian and is saved with an everlasting salvation. Anything short of this will never bring salvation.

Of course there is a Godward side to this, "No man can call Jesus Lord, but by the Holy Spirit". No one will ever be led to accept his Lordship of his life except he is led and enabled by the Spirit of God. But what we are stressing here is the fact that nothing short of the absolute lordship of Jesus Christ is Christianity. We are hearing other voices today quite different from this. Catholics and Episcopalians recognize the authority of the Church. The church may change the ordinances and the commands of Jesus at will, because with them the final authority is the church. The rationalist today listens to his own reason, or the inner consciousness. He may be like the Quaker who thinks the Spirit directs, or he may test all the sayings of Jesus by what approves itself before the bar of his own judgment, or conscience or reason.

We read recently a book by a prominent Baptist who in interpreting the words of Jesus in the sermon on the Mount, "But I say unto you", says he acknowledges the authority of Jesus because his words approve themselves to his own inner consciousness. This is nothing more nor less than to transfer the seat of authority from Jesus' own person and words to man's own reason and judgment. That is, it is a repudiation of the final authority of Jesus and placing it in the individual.

When we became Christians we accepted Jesus as Lord not only to direct our conduct but to determine what we are to believe. The two are inseparable. If he is not the truth, he cannot be the way. If he does not have the right to

teach us he does not have the right to direct us. His precepts are as binding as his commandments. If what he says about God, about the world, about the future cannot be trusted, what he says for us to do does not have to be obeyed.

And vice versa, if we accept Jesus as a competent teacher it is nothing less than suicide to refuse obedience to his commands. That was what Nicodemus attempted and Jesus would have none of it. Nicodemus was willing to call him "Rabbi". He said "We know that thou art a teacher—a teacher come from God". But he had refused to burn the bridges behind him and openly avow his allegiance and identify himself with Jesus. Therefore Jesus said, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God". To the rich young ruler he said, "Sell all that thou hast and come follow me". We are not to think we can honor the Lord Jesus by merely putting him in the right place in our creeds. We must put him in the place of sovereignty in our deeds.

IF THINE EYE BE SINGLE

You know the rest of the sentence: "If thine eye be single, thy whole body shall be full of light". Anybody who is reading these days, and nearly everybody is reading, is finding that printers ink is not always enlightening. There is nothing the matter with the ink, but with the folks that use it. It is a common saying that figures don't lie, but there is a common understanding that the folks who figure sometimes fall short of the truth.

There was never a time when there was as much confusion in people's thinking as there is today. This is seen in the widespread disagreements, in the radical differences of opinion on the most vital subjects and the impossibility of reconciling the views of people on the most commonplace facts or principles. In the midst of it all come eminent brethren who promise to clarify the atmosphere, solve the insoluble and reconcile all divergent views; but these same eminent brethren write in language that no ordinary mortal can understand and the products of whose pens are pronounced the most arrant sophistry by those who still disagree with them.

We are in a London fog and the battle goes on with each party to the conflict claiming not only to be right, but the champions of true religion and freedom of thought. What is the matter with us that we cannot see straight, write straight and talk straight? It is as if two men were looking at a hat: one says it is black; the other says it is as white as snow. Are black and white all the same color? Is there no difference between them? Is it merely a matter of personal opinion or preference? Is a thing black to one man and white to another? What is the matter with the world that we can't see alike? Are we morally colorblind? Is there something wrong with somebody's eyes? Now are you getting warm with your question. If thine eye be single!

Some one is ready to say; has already said: a plague on both your houses! Blooey! I don't care whether it is white or black! What difference does it make anyhow? Suppose a railroad engineer doesn't know the difference between a red light and a green one. Does that make any difference? It makes the difference between life and death for every passenger on his train. There was a young man who went from Mississippi to New Orleans during the war to join the marines. He seemed physically fit and they sent him to Paris Island, S. C., for training. In a few days it was discovered there that he couldn't tell one color from another. Of course, they sent him back home, for their messages were signaled by colors. He would not only have been useless in the marines; he would have been dangerous. Something was wrong with his eyes.

Now there are plenty of examples of this kind of thing in all matters of popular interest and

under discussion today. They are on every hand. Here are just a few. We are not mentioning them to revive controversy, but because they are painful examples of what we are talking about, a defective spiritual vision. Here is number one: At Memphis we had a one round fight over the words "And not by evolution", and we have been hearing from it ever since. The point is this: one person looking at the words says they are necessary to make clear and unmistakable your meaning, and that they not only clarify but also fortify what you say. Another says Oh no! to say that only weakens your statement, and confuses your mind. So there you are. Is the hat white or black? Bring all your rhetoricians, logicians and dialecticians and solve this problem for us. Something must be wrong with somebody's eye, or we couldn't all look at the same words and put opposite construction on them. This is not a matter to play with or joke about. It is a question of being able to see straight and speak truly.

Another example: we heard a debate on the evolution bill in the Mississippi legislature. If we remember correctly we have heard similar discussions before and since. It was most vehemently argued that the passage of such a bill was in violation of the principle of religious liberty and a contradiction of the idea of separation of church and state. On the other hand it was argued that the teaching of evolution in tax supported schools was a violation of the principle of religious liberty and contrary to the time honored tradition of separation of church and state. Here is another case of two people looking at the same thing; one says "It's white"; the other says "It's black". Are both right?

Have we come to a place where it is impossible for men to think straight? Is education today such as to leave men and women with minds all muddy and befuddled? Have we lost the art of thinking? Whatever a man wants to be true, is that true? The world today seems to be queer in its head. And it is a most serious ailment. There are plenty of examples of this condition in every book or newspaper, or almost in any conversation. Some people will soon despair of truth, if it is a plaything of passion and caprice.

But the thing is even more serious than a queerness in the head. There is a serious heart trouble. The reason people think crooked is because they are crooked. If thine eye be single thy whole body shall be full of light. Truth is truth and will forever remain truth. What is true today is forever so. What is true for one man is true for all men. God is willing to make known the truth; He is anxious to guide us into all the truth. But you can't follow the Spirit if you are spiritually double visioned. If one man says the statement of faith adopted in Memphis is as clear as a bell, and another says it is confused, then there comes up a case for the oculist. There was never a time when there was greater need for common honesty, that there may be clear vision. A pure heart makes a clear head. A pure heart will see God and won't have much trouble in knowing the truth when it is before us.

Dr. N. B. Bond besides teaching in the Woman's College is preaching every Sunday. One Sunday is given to Gholson. Recently he wrote and asked the conditions of getting the Record into the homes of all his people, and before the week was up sent in a check to cover a subscription for every family.

Prof. E. O. Sellers of the Baptist Bible Institute will be leader of song at the coming Southern Baptist Convention at Houston. He will be one of the speakers at Ridge Crest this summer in the "Better Church Music" Conference. He will also be in conference at Winona Lake and elsewhere. He will be available for meetings only in June.

PHILADELPHIA'S NEW BAPTIST CHURCH



Construction work is nearing completion on the beautiful new church edifice for the Philadelphia Baptist Church. Consecration services, at which the church will be formally opened to the congregation, will be held March 14th. The church was erected at a cost of \$40,000.

There are said to be 2,000,000 Spanish speaking people in the United States.

The new church building at Hickory was dedicated Sunday, the sermon being preached by Dr. I. A. Hailey of Union.

Brother H. J. Mitchell of Sardis in renewing his subscription takes occasion to speak most kindly of the Record. It strengthens our hands.

Dr. Peyton Jacobs, one of our Mississippi men who has served well in other states, has been recently promoted to be Dean of the School of Liberal Arts at Mercer University.

Rev. G. W. Riley, Field Worker for the Anti-Saloon League, held good and responsive services at Utica and Raymond last Sunday. Bro. Riley did some work for the League some years ago.

Pastor F. Q. Crockett will begin a meeting in his church at Sumner the 21st of this month. Mr. Frank Grazdier will have charge of the singing. He has been associated with Pastor Frank Norris and Dr. John R. Straton of New York and is highly spoken of.

Pastor W. N. Hamilton of Clinton has served Satartia Church in Yazoo County for a good many years. Recently they practically doubled his salary and are supporting the denominational work better than ever before. Every month the offerings to missions, benevolence and education is sent in. Recently they determined to send the Baptist Record to every family in the church, and they are now reading the paper.

A letter from Pastor J. L. Boyd brings the painful information that his wife is under the necessity of going to Rochester, Minnesota, for an operation in the hospital of Mayo Brothers. He asks to be remembered in the prayers of the readers of the Record. His people at Magee are exceedingly kind, giving a vacation of a month or more, with salary in advance, many personal gifts for their needs in the hospital, including checks, and many other thoughtful courtesies. May they both realize more than ever the sufficiency of the grace of our God.



REV. H. W. SHIRLEY

Under whose pastorate the Baptists of Philadelphia have constructed the finest church building in this section of the state.

Mississippi College came out with first honors last week in the basketball tournament of the Southern Intercollegiate Athletic Association, in which Southern college teams contested.

Evangelists W. W. Kyzar and Joe Canzoneri have been in a meeting with Pastor Dodge of Grace Memorial Church, Gulfport, and are now with Pastor B. S. Vaughan at Southside, Meridian.

According to the Jackson reporter of the Commercial Appeal, who assumes the role of editor rather than reporter, Chancellor Hume of the University of Mississippi insists that they have to teach evolution at the University or go out of business. This is an interesting announcement, but peculiarly painful to the taxpayer who believes that evolution is the negation of the truth of the Bible. A good many colleges manage to get along without teaching evolution. And some of the greatest physicians in the world do not accept its teaching.

Do you know of any evolutionist who is not satisfied with the statement about creation made by the last meeting of the Southern Baptist Convention?

A picture sent out by one of our Seminaries has the title "a dull moment at Seminary corner." It doesn't say which one of the professors was lecturing.

The Baptist Observer of Indiana attributes the growth of Baptists in the South largely to the fact that each state has a Baptist paper, and the people are informed and unified.

Pastor John Jeter Hurt and the First Baptist Church of Jackson, Tennessee, have had the assistance in revival meeting of Dr. W. L. Pickard of Tifton, Georgia. There were sixty additions to the membership of the church.

You will see in this week's issue an advertisement of the Gulf Coast Lines Railway, which is making arrangements to carry the Mississippi delegation to the Southern Baptist Convention at Houston, Texas. We are all under obligations to these people for securing reduced rates to Houston and granting stopover privileges at New Orleans to visit our Baptist institutions. We hope that our Mississippi people will have a great trip together over this line, from New Orleans to Houston.

Faculty, students and friends of Mississippi College welcomed the returning champions of the South Monday when their basketball team reached home. They were hauled up on a great float from the depot to the campus by a line of students, and there was a great ovation at the chapel, including music, yells, and speeches by a dozen or so. There were addresses by mayors, doctors of divinity and philosophy and literature, college heads, governor, ex-governor and one who was introduced as the next governor. Other colleges were also represented and the boys and the coach accepted the honors with all becoming modesty. It was good to hear the frequent commendation of clean athletics and the applause which greeted such remarks.

(Continued from page 3)

With the new mind he sees eternal life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent". (Jno. 17-3). With the new mind he, now, behold God as his Father, Jesus as his Saviour, substitute and Lord. The Bible becomes new to him; this world becomes new to him; he, now, sees that he is a pilgrim here, and an heir to an eternal inheritance. And all the demons in hell and all the men on earth cannot shake his faith in God because he is on "the rock of Ages".

"Behold all things are become new."

—J. E. Heath.

WHY IS THE SOUTHERN BAPTIST CONVENTION NO LONGER A DELIBERATIVE BODY?

A Frank Appraisal of the Present Difficulties—Constructive Suggestions for Remedying the Situation

By John D. Mell, President of the Georgia Baptist Convention

Because it has become too large. Six or eight thousand people can not properly deliberate upon any question. Probably from one-third to one-half of them never hear a report read, a motion offered; a question put or any of the speeches that are made. How can a body like that deliberate?

2. Because it tries to consider too many subjects in the very limited time it has, many of them being foreign to its main purpose. It can not extend its sessions because the messengers will not stay longer.

3. Because it has too many committees that report to it. Fifty-four reported at Memphis.

4. Because most of these reports are too long. Many of them are really not reports at all but only essays and arguments. A legal report is a brief, clear statement of the facts in the case, and the committee's recommendations in view of these facts. The Convention should prescribe the character of all these reports and the length of them. We have very few real reports. What we get is mostly the opinions, arguments and rhetorical expressions of the chairmen. At the Memphis Convention, as shown by the minutes, one report contained nearly eight thousand words, and several of them more than four thousand words. If a fast reader had tried to read them all consecutively before the Convention, he could hardly have done it in an entire morning session.

5. Because too much of the Convention's time is allowed the brethren who represent the interests the reports deal with. Practically all of the time allowed a subject is taken up with reading the reports, the speeches of the chairmen who present them, and the speakers invited by those in charge of the interests being considered. When they have finished, the time for the subject has been finished also, and there is none left for the Convention itself. There is practically no chance for negative discussion and, as a rule, we only hear one side.

We Baptists claim to be most ardent advocates of freedom of speech and the right of the individual. But on the floor of our greatest Convention there is almost no opportunity for freedom of speech. As a rule, one can only get the floor to speak to these reports by permission of some one employed by the interest whose work is being considered. He can not even offer a resolution and have it considered until it is first passed upon by a small committee appointed for that purpose. The Convention itself, by its rule, can not deliberate upon any resolution until this small committee permits it to. In the matter of deliberation this small committee is the real Southern Baptist Convention.

At the last Convention three or four resolutions upon vital subjects were introduced from the floor, and referred automatically to this committee, without discussion. Later on in the ses-

sion, these resolutions were reported out to the Convention and, as I recall it, all were read at the same time, and all voted upon, and the committee's report in each case was adopted, without any discussion or deliberation whatever. The Convention did not inquire about, and did not know any of the facts involved, or any of the arguments for or against the resolutions, or why the committee arrived at its decisions. It simply voted blindly on all of them in a lump. No criticism whatever can be justly made against the Committee on Resolutions for this. But can a Convention claim to be a deliberative body that transacts business in that manner?

What can be done to make the Convention a deliberative body again?

1. Cut down the membership. It ought not to have more than one thousand messengers. These should be properly selected on some fair basis. If this was done, the great crowds would not attend, who do not represent any church or convention, but are given credentials by the state secretaries upon their personal request and, therefore, represent only themselves, and who really have no especial interest in, or knowledge of the Convention's work. Many of them come to have a pleasure trip, and to meet old friends, and they are not of much value to the Convention in its serious work. With this smaller Convention, we would have a real deliberative body, composed largely of those from all the states who are most competent to attend to business, and we would eliminate the present surroundings that make the proper transaction of business impossible.

We would also stop the overwhelming preponderance of those from the locality where the sessions are held, and make the Convention really a representative body of all the states, where each state would have a fair share in deciding questions that relate to the common work of them all.

If it is desirable to preserve the benefits that come from a meeting of a great body of Baptists, it can be well done by having the present splendid mass meeting we call our Convention, to assemble every three or five years.

2. Cut out many of the subjects that are now brought before the Convention, and go back to its proper work, viz: Missions, at home and abroad, and the proper phase of Education and Benevolences, and leave these other good things to the State Conventions or to the churches, where they properly belong.

Grant that all the subjects the Convention now tries to consider are good, yet it can not possibly consider them all in the time at its disposal, and it can not extend this time because the messengers will not stay. It has the very narrow, simple choice of trying to do what it knows is impossible, and failing, or of selecting enough of the best things, and doing them well, and leaving the other things which are good also to those who can attend to them just as well as the Convention can.

3. Cut out most of these committees. It is absurd to have fifty-four committees reporting in two days' time of a Convention. These reports are in each other's way. They only confuse the Convention and the time it takes just to read them, and the other time given the chairmen to speak, consumes the best hours of the Convention. Then, too, the majority of the messengers never hear the reports read, or pay the slightest attention to them, or ever read them in the minutes. Of what real value are most of them?

There should not be more than two committees on Foreign Missions and two on Home Missions and one each on the other subjects. Why divide these subjects up and pro rate them out among so many committees? Two reports, clearly and concisely written, giving all the facts, would arrest at once the attention of all, would be well understood, and would have the intelligent consideration of the Convention. This plan would give ample time for discussion. Foreign and

Home Missions could probably have an entire day or more each to present their interests to the Convention. And all the other interests would have much more time than any one of them now has. This plan would be very much better for every interest than the present plan is for any of them.

These committees also ought to be appointed one year ahead, and required to meet at least ten days before the Convention assemblies, and investigate fully the matters they are appointed to consider. They should go, if necessary, to the home offices of the Boards and study out in detail all the facts, so they can come to the Convention with a real report, and with intelligent, valuable recommendations.

Of what value on this earth is the average report under the present plan? The committees are appointed now like rabbits jumped out of a briar patch. They know generally nothing about the subject, have no possible time to investigate it, only one in five or six as a rule serves, and they sign generally anything the chairman writes. And the chairman is not always familiar with the subject himself, nor does he always write a report of great value. These committees, as a rule, should have not more than three or five members and their proper expenses should be paid.

If, for any reason, a committee should make an inaccurate, incomplete or unfair report, or if its report should be in any particular unsatisfactory to the interest involved or to anybody, a simple amendment offered to the report by any one would remedy all possible evil that might arise, it is impossible for any wrong to be done anybody under this plan. Under the present plan, however, when there are so many reports, the Convention sometimes, in the inevitable confusion, does things it would not do, if all the messengers knew the facts when they voted.

When the reports are made, half of the time due the subject should be given to representatives of the interests involved, to use as they please. They should be allowed to invite any speakers they choose, allotting to them the time they shall consume, and doing anything within this half of the time they wish, to present their claims to the Convention. The other half of the time should be given over to the Convention itself for general discussion, and speeches should be limited during this half to ten or fifteen minutes each, unless the Convention extends the time.

The boards are the Convention's servants, appointed by it to do its work, and they should have ample time to render an account, and the Convention should reserve to itself ample time to consider and pass upon the reports its servants make to it.

4. Abolish the Committee on Resolutions, and let the Convention itself deliberate upon and decide by majority vote, after fair discussion, all questions that are brought before it.

5. Require from all a strict observance of the rules that govern deliberative bodies. These rules are eminently fair and just to all, are based on common sense and right, and only by obeying them can the Convention become a real deliberative body again.—Ex.

Say, Elementary Workers, don't let the date slip up on you unawares. Remember McComb, March 23-25. Don't let this opportunity for fresh enthusiasm and added information, pass by.

The whole program is one of the best we have ever had and you will be doing yourself an injustice to miss it.

Come with your problems and your suggestions and get into the spirit of this great meeting.

—Mrs. Ned Rice.

It is said that Bethel College (Baptist) at Russellville, Ky., has abolished all intercollegiate athletic games, the trustees, president and faculty all concurring.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Developing the Stewardship and Budget Plan

It takes thought and time and patience and prayer and hard work to introduce, work out and develop any new system, or plan, in the organic life of our churches, that have for their purpose the furtherance of the gospel of Christ. Southern Baptists are passing through a transition period in their denominational life. They have been "feeling out themselves", seeking to discover better systems and more workable plans for carrying on the kingdom task.

This is largely commendable, and is the token of better days. We should never be satisfied with our present plans. If we discover more efficient ways to carry out the will of our Master it is our duty and solemn responsibility to use what we discover.

There was a time in the life of our denomination when we had no plan for the teaching service in our churches. Someone caught a vision of how we could more effectually teach the Word of God, and, as the result, we have our modern Sunday Schools today with their departments and Standards of Excellence and all paraphernalia that makes for greater efficiency in the teaching service of the church. The same thing might be said concerning our W. M. U., the B. Y. P. U. and all departments of our organized work. It took thought, time, patience, prayer and an infinite amount of work to develop and grow these several departments, but they have all demonstrated their worth, and none of us would think of discarding any one of them.

Whether we have discovered it or not, we must recognize that the same thing is true, and will continue to be true, concerning the development of our people in matters of Stewardship and plans for financing the kingdom. The most casual observer must realize that old plans and methods of church finance are inadequate in this day of progress. The new wine of Christian Stewardship will not go into old bottles and new methods of church finance cannot be tacked on to outgrown systems. It took us a long time to awaken out of our lethargy and indifference to the teaching of God's Word on the vital doctrine of Christian Stewardship. But at last we have caught a vision of better things, and better ways in church finance. Now let us give ourselves as diligently to the task of developing the Stewardship and Budget plan, as we have given ourselves to the work of building our Sunday School, B. Y. P. U. and W. M. U. departments.

We shall not be able to develop our people along the line of our present system of church finance in a day. You can grow a toad-stool over night, but we cannot perfect a financial system over night. We are on the road toward financial freedom in our churches. There is no doubt about this. I speak positively here, because we are coming to the scriptural plan of financing the church. God's Word will do to trust in this as in all other questions concerning the life and prosperity of our churches. His Word has been clear on this question through all the centuries. The fault has not been with Him, but has been due to our failure and stolidness in opening our eyes to the truth as revealed in His Word. The Bible plan is all that we are contending for. We have no sort of fear that it will not win if given a chance. It has succeeded gloriously wherever given a fair trial. It will succeed in the large and the small church alike. It is like the old time religion, it is good anywhere and good for anybody and for any church.

We have passed the first stage in the development of a better system of church finance, and we have entered upon the second period—the

period of development. How shall we proceed in this second period? Just as we have in all other departments of our organized work. We must settle down to the process of teaching. We must teach from the pulpit; in our Sunday Schools; in our B. Y. P. U. and W. M. U., and in Stewardship classes the Bible doctrine of Stewardship and church finance. If we are to grow a constituency that recognizes and practices Christian Stewardship we must sow the seed of these truths in the hearts of our boys and girls, and thus develop in the rising generation a new conception of life and of possessions. There is no other way to establish this fundamental truth. Let us teach it, and preach it, and practice it until Christ's kingdom shall come in a larger way.

The Course of Study in Christian Stewardship

We have sent out to every pastor in the state the following course of study, and hope that every pastor will arrange during the months of March and April to put on this course in his church:

- Book 1—Christian Stewardship, (Cox).
- Book 2—Financing A Church, (Henderson).
- Book 3—The Efficient Church, (Dobbins).
- Book 4—Stewardship And Missions, or The Larger Stewardship, (Cook).
- Book 5—A Home Mission Book.
- Book 6—A Foreign Mission Book.

All of these books will be furnished by the Baptist Book Store.

Our Gifts to Foreign Missions from November 1 to March 1

Mississippi's gifts to Foreign Missions during the past four months totals \$41,614.76, including special gifts. The Christmas Love Offering, including other special gifts during the months, reached the total sum of \$22,165.24.

We have heard of several churches that sent their gifts direct, for which the State Convention Board office did not get credit. Will not every church that sent their Love Offering direct send us the amount so we may have credit for all we are doing for this worthy cause?

This is a good showing for four months, and we confidently expect Mississippi Baptists to make as creditable showing to our Home Mission cause during the months of March and April.

NOTICE

Let all associational treasurers send us amounts pledged by every church in their association to denominational causes for the 1926 Program. We are anxious to get this report. We want your church enrolled on the list of budgeted churches. Every pastor should urge his church to report either to the associational treasurer, or to the State Board office.

Bible Study Course

All the tracts and Bible Reader's cards are now off the press. We will be glad, in fact we urge every pastor to order as many of these as he may need, and put the course on for the two months. We do not want these tracts and cards to go unused. Let us have your order at once.

Dr. L. E. Barton, once pastor at West Point, goes from Norfolk, Va., to the pastorate at Andalusia, Ala.

An atheistic club has been organized at Rochester University (Baptist) including thirteen students, according to an Associated Press report. A rather poor publicity stunt.

BLUE MOUNTAIN REVIVAL

Monday night our revival closed after baptizing.

Dr. J. B. Lawrence was the preacher and Miss Clara Rivers, a student here, directed the music.

It is the consensus of opinion that no better preaching was ever heard by a Blue Mountain audience. His analysis was simple, for he had a large crowd of juniors just in front of him and they understood his message as well as the grown ups. He is clear in all points and preaches the gospel with great power. Large crowds came to hear him and many times they were present several minutes before it was time to begin service. Long will his sermons be remembered.

Miss Clara Rivers was at her best in leading. With charm and delight did she lead the people. She is highly gifted and surely the Lord has called her to lead in song service. It was and is the talk of the town and community as to her attractive way in leading the large audience in singing.

There were about fifty joined the church and thirty-five for baptism. We had 508 in Sunday School last Sunday. We had been running around the five hundred mark, but went over last Sunday.

The College and Heights and the public school were all as usual very co-operative in the meeting.

In Christ, —W. R. Cooper.

RECEIPTS OF FOREIGN MISSION BOARD MAY 1st TO MARCH 1st

	1925	1926
Alabama	52,727.60	26,671.65
Arkansas	8,308.00	14,343.71
District of Columbia	1,832.80	10,501.00
Florida	26,944.45	42,160.24
Georgia	99,944.45	59,809.44
Illinois	1,274.38	387.20
Kentucky	90,346.78	82,231.31
Louisiana	21,425.81	16,278.35
Maryland	18,730.88	19,621.21
Mississippi	75,644.24	54,721.71
Missouri	30,607.24	34,074.27
New Mexico	1,626.51	2,394.12
North Carolina	131,677.22	93,304.57
Oklahoma	21,706.50	26,601.76
South Carolina	52,081.71	85,257.28
Tennessee	53,890.64	52,814.76
Texas	22,219.14	86,587.73
Virginia	152,337.11	134,182.63
	862,990.47	841,942.94

In addition to the above contributions to the current work of the Board, there has been received \$753,671.59 on the debt of the Board from the "Christmas Love Offering." In order to satisfy a great many of the brethren and to make plain the receipts for the Love Offering from the respective states, the Offering is given in the following separate table:

Alabama	19,572.58
Arkansas	33,235.85
District of Columbia	6,198.84
Florida	67,329.23
Georgia	43,908.08
Illinois	5,745.25
Kentucky	76,209.90
Louisiana	32,002.11
Maryland	18,761.19
Mississippi	17,901.53
Missouri	49,257.79
New Mexico	1,340.07
North Carolina	30,828.88
Oklahoma	39,744.09
South Carolina	40,060.27
Tennessee	45,119.50
Texas	131,749.10
Virginia	93,454.19
	753,418.45
Miscellaneous	1,253.14
	753,671.59

W. M. U.

Our Week of Prayer for Home Missions is over. But the month is still young; and let us every one remember, as we study the Royal Service and World Comrades programs pertaining to our Home Fields, that the need, so great, is still not met. Beloved, let us pray daily, hourly for this suffering Cause. And so far as we have the ability, let us continue to add to our offering for the Week of Prayer until we are sure our Lord is satisfied with our giving.

This issue of our Page is given over largely to our State W. M. U. Meeting which convenes in Laurel April 6-8. Let this be a reminder to you, that if you have not sent in your name as a delegate or visitor to do so at once; send to Mrs. J. B. Jarvis, and she will procure a home for you. Let this also be a reminder to each of you, whether you go or not, that you will be much in prayer for this Meeting. As we go up to "Witness", let us be sure we go up PRAYING.

The program submitted today is merely tentative; there may be several changes necessary before the final program is printed. But this gives you some idea of the many splendid things that are being prepared for us at this Convention.

Some weeks ago we printed a list of the Associational Superintendents on this Page. The request was made that errors therein be corrected, so that we might have the list all right before the State Meeting. So far only few changes have been sent in. We are grateful to the sisters who sent them; and especially for the kind letters that accompanied them.

Mrs. F. C. Ferrell, Eupora is Superintendent of Zion. Mrs. C. M. Steele, Raleigh, is Superintendent of Smith. Mrs. Geo. S. Jarman, Ruleville, who was elected Assistant Superintendent of Sunflower, is kindly carrying on the work, since the Superintendent resigned. Mrs. H. A. Burns, Bogue Chitto, has charge of the work in Lincoln. Mrs. J. J. Paschal, Walnut Grove, is Superintendent of Leake. If there need to be other changes, please write us.

And now, Sister Superintendents from all over the State: Please each one of you make an effort to attend the State Meeting. There will be two morning Conferences for you that will be well worth the trip to you.

Just here, Sisters, I want to humbly request that you send your Superintendent to this Meeting. She will be worth far more to you when she gets home than she has ever been; and the small sum each society puts in her expenses will be so wisely spent that you will be happy over it.

Change in Constitution

The following change in our Constitution will be suggested at the coming meeting in Laurel:

Article III—Officers

Last sentence in section two, which reads thus: "The Corresponding Secretary and Young People's Leader shall both be nominated by the Executive Board and elected by the State Convention Board, which shall also designate their respective salaries."

This to be changed to read thus: "The Corresponding Secretary and Young People's Leader shall both be elected by the State W. M. U. Executive Board, which shall also designate their respective salaries."

Tentative Program for State W. M. U. Meeting, Laurel, April 6-8

Tuesday Afternoon
Young People

"Ye also shall bear witness." John 17:14

2:30—Congregational Hymn.

Prayer.

Special Song.

2:45—Giving the World to the Children—Miss

Willie Jean Stewart, Nashville.

Song—Sunbeams.

Sentence Prayers by Sunbeams for World Wide Children.

3:15—Youth Today—Men and Women Tomorrow.

Song: "The Four Square Life", by G. A.'s and R. A.'s.

Announcements.

4:00—Address: "World Wide Witnessing"—Miss Juliette Mather.

Meditation.

Benediction.

Tuesday Evening

"I have appeared unto thee to make thee a minister and a witness." Acts 26:16.

7:30—Special Music.

Devotional.

A Word of Welcome.

A Word of Response.

Appointment of Committees.

Music.

8:15—Address, Dr. Ellis Fuller, Home Mission Board.

Announcements.

Adjournment.

Wednesday Morning

"Witnesses chosen before of God". Acts 10:41.

9:30—Hymn, "Come Women Wide Proclaim".

Devotional.

Greetings to Guests and Others.

10:00—President's Message.

Prayer.

Report of our Field Worker.

Report of our Young People's Leader.

Hymn.

Report of our Corresponding Secretary.

11:15—Witnessing through the Cooperative Program.

Report of Margaret Fund Trustee.

Report on Baptist Orphanage.

Election of Nominating Committee.

Business.

Announcements.

Witnessing by Silent Intercession.

Adjournment.

Wednesday Afternoon

"Go forth to them that are in darkness". Isaiah 49:9.

2:30—Hymn.

Prayer.

Personal Service Report.

Mission Study Report.

Prayer.

Report of Baptist Bible Institute.

Address, Miss Cora D. Gaines, Baptist Bible Institute.

Report of Fort Worth Training School.

Address, Mrs. W. B. McGarity, Fort Worth.

Report on Stewardship.

Music.

Missionary Message, Miss Addie Estelle Cox, China.

Prayer.

Announcements.

Witnessing by Silent Intercession.

Adjournment.

Wednesday Evening

"I have a stewardship entrusted to me". 1st Cor. 9:17.

Our Daughters in College and Grace McBride Y. W. A.

7:30—Organ Voluntary.

Devotional.

Special Music.

7:45—Reports from College and Grace McBride Y. W. A.'s.

Prayer.

8:15—Report on W. M. U. Training School.

Address, Miss Juliette Mather.

8:30—Pageant by Clarke Memorial College.

Address.

Music.

Address.

Thursday Morning

"Be of good cheer, thou has testified of Me". Acts 3:11.

9:30—Hymn.

Devotional.

9:45—Vice Presidents' Hour.

Special Music.

"The Rural Campaign", Miss Willie Jean Stewart.

Business.

Report of Committees:

Obituaries.

Enrollment.

Nominations.

Closing Devotional.

Schedule of Trains In and Out of Laurel

My dear Mrs. Aven:

Enclosed you will find the schedule of the trains coming in and out of Laurel. I think you'll find the trains all come in at a very good time.

Yours truly,

Mrs. H. S. Williamson,
Laurel, Miss.,

Chairman Reception Committee.

Southern Railway

Train No.	Arrive	Leave	Direction
Train No.	Arrive	Leave	Direction
41	3:35 A.M.	3:35 A.M.	South
42	12:43 A.M.	12:43 A.M.	North
43	4:14 P.M.	4:14 P.M.	South
44	1:07 P.M.	Same	North
(The above are fast trains)			
5	9:25 A.M.	Same	South
6	10:50 A.M.	Same	North
7	10:50 P.M.	Same	South
8	9:00	Same	North

Illinois Central (G. & S. I. R. R.)

9	10:45 A.M.		
11	5:05 P.M.		
10		12:40 P.M.	
G. M. & N. R. R.			
1	5:25 A.M.	5:35 A.M. (Slpr)	South
2	9:55	10:05 P.M. (Slpr)	North
3		1:45	South
4	11:30 A.M.		North
5	6:40 P.M.		South
6		6:00 A.M.	North

Miss Emma Ingram of Louisville, Miss., sends us a new subscriber this week.

Mrs. F. W. McEachin, Sunflower, Miss., sends us four new subscriptions this week.

Rev. D. H. Reid of Hattiesburg, Miss., sends us 50 names and check to place the Baptist Record in the homes of the membership of Salem Baptist Church, Gholson, Miss.

Mr. T. W. Brame of Macon sends his renewal and states he is just up after a month's illness. We are sorry to hear of his sickness and trust he will soon be entirely recovered.

Dr. J. R. Hobbs, Chairman of the Committee on Order of Business for the next meeting of the Southern Baptist Convention, announces that there will be a great Prayer and Praise Service on Tuesday night preceding the opening of the Convention to inject a deeper note of spirituality into all the sessions. For this purpose also it is arranged that every morning and evening session of the Convention shall conclude with a thirty minute sermon. These sermons will probably be published later in a volume by the Sunday School Board. This can be a good and helpful thing, but has an element of uncertainty in it. Will the brethren confine themselves to 30 minutes? Will they confine themselves to suitable subjects or will they take advantage of it to exploit personal or factional views? And will there be time for all this when we are already complaining of lack of time?

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Willie Jean

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Sunday School and B. Y. P. U.
Convention Program
Tuesday Evening, March 23rd

7:00—Song Service.....
.....Rev. A. S. Johnston
7:15—Devotional.....
.....Rev. Ernest L. Davis
7:45—Welcome Address
7:55—Response
8:05—President's Address
8:35—Appointment of Committees
8:40—Address.....

.....Dr. Lincoln McConnell
Wednesday Morning—Joint Session
9:50—Song Service.....A. S. Johnston
10:00—Special Music

10:05—If It Isn't Missionary,
It Isn't B. Y. P. U.....
.....Miss Celia Durschel
10:25—Maintaining the B. Y.
P. U. in a Country
Church.....Rev. W. L. Meadows
10:45—The Southern Baptists'
Greatest Asset.....

.....Mr. H. V. Hamilton
11:25—Mississippi Quartette
11:30—Address.....

.....Dr. Lincoln McConnell
Wednesday Afternoon

1:30—Song Service.....A. S. Johnston
2:00—Organizing and Main-
taining the Associa-
tional B. Y. P. U.....

.....Miss Annette Corkern
2:15—Demonstration Sword
Drill, the Norfield
Juniors

.....Leader: Mrs. R. R. Welch
2:25—The Office of a B. Y.
P. U. Sponsor.....

.....Miss Bernice Dupree
2:35—Special Song.....

.....Misses Jagger and Dorsett
2:40—In the World of an
Intermediate.....Gratton Bishop

2:50—A Leader's Reward.....
.....Miss Verda Von Hagen

3:05—Co-ordinating The
Training Department
With the Other De-
partments of the
Church.....Mr. H. V. Hamilton

3:35—College Pep Talk.....
.....Mississippi, Clarke, Blue

.....Mountain, Woman's, Hillman
3:50—Awarding of Banners

4:00—Mississippi Quartet
Wednesday Evening

7:00—Song Service.....A. S. Johnston
7:45—PLAY: "A Vision of
B. Y. P. U." First

.....Church, McComb.....
.....Mrs. C. C. Wilson, Directing

8:15—Address.....Dr. W. J. McGlothlin
Thursday Morning, March 25th

8:15-9:45—Conferences
All Conferences as on Pre-
vious Day

9:50—Song Service.....
.....Rev. A. S. Johnston

"Vital Sunday School Needs"

10:15—Needs in Class Or-
ganization.....Dr. H. M. King

10:45—Needs in Administra-
tion.....Mr. Arthur Flake

11:15—Needs in Teaching.....

.....Dr. W. J. McGlothlin
Thursday Afternoon

1:30—Song Service.....A. S. Johnston
"Vital Sunday School
Needs"—Continued

1:45—Needs in the Element-
ary Department.....

.....Miss Margaret Frost
2:15—Needs in the Teen
Age.....Dr. W. S. Wiley

2:50—Needs in Missions.....
.....Dr. R. B. Gunter

3:30—Needs in Evangelism.....
.....Rev. J. N. McMillin

4:00—Business Session
Thursday Evening

7:00—Song Service.....A. S. Johnston
7:45—Address.....Dr. W. J. McGlothlin

8:30—Special Music
8:40—Address.....

.....Dr. Lincoln McConnell

Bro. H. L. Simmons, Chairman of
the Publicity Committee for the
First Church, McComb, in behalf of
the Convention, reports that the
Chamber of Commerce has put on
a full time Secretary who will work
in the interest of the Convention.
They are expecting a big crowd, and
we aren't going to disappoint them.

Amory Coming in Cars

The Amory Sunday School and B.
Y. P. U. folks have already made
their plans to drive through to the
convention. They will have to drive
over five hundred miles on the round
trip, but twice that wouldn't be too
far to drive for this convention.

Jackson County Will Have B. Y. P. U. Worker for Two Months This Summer

Bro. Rhodes, pastor of East Moss
Point Church, has made arrange-
ments with the B. Y. P. U. Depart-
ment for a worker in their county
for a month, and they will keep the
worker in the county for another
month. That means that Jackson
County will have a B. Y. P. U.
worker for two months this summer.

Two More A-1 Intermediate B. Y. P. U.'s

In the reports of two of our In-
termediate unions for last quarter
errors were made that kept them
from being reported on the Honor
Roll. These errors have been cor-
rected and we are glad to announce
that the Yazoo City Intermediate B.
Y. P. U. and the Davis Memorial,
Jackson, Intermediate B. Y. P. U.
were A-1 for last quarter.

Ovett Has Adult Union

We are glad to announce that the
Ovett Church has an Adult Union
and it is doing fine work. Mrs. M.
L. Emery is the president and that
means that they will not only keep
busy but will do excellent work.
The idea of the Adult union is grow-
ing as our pastors and churches

READ MORE

Books Give Poise

THE CLEVER MENTAL BALANCE TO MEET
THE ISSUES OF THE DAY

You'll Want to Read These Two

The Self-Interpretation of Jesus

By W. O. Carver \$2.00

Jesus' own conception of his life and ministry. The author lets Jesus be his own interpreter, showing through his utterances the gradual realization which comes to him of the mighty part he is to play in the destinies of the world. We see him as a youth listening to the call of God, as a teacher trying to bring men into the Kingdom, and finally we see the supreme struggle of his soul when he is forced to realize that the way to salvation must be the way of sacrifice and death.

Sermons on Books of the Bible--Vol. II

By W. W. Hamilton \$1.75

This volume completes a notable series of sermons on the books of the Old Testament. Each sermon covers an entire book of the Bible, and is prefaced by an outline. One sees the distant mountain in all its grandeur and is not worried by the imperfections which appear at close hand. Dr. Hamilton not only tells about the books, but he forcefully points out the lessons they teach for the men and women of today. These two volumes contain much suggestion for preachers, and will be greatly appreciated by Sunday-school teachers and laymen generally who desire a prospective view of the Old Testament books.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

GOOD

BOOKS

begin to realize that you can "teach
old dogs new tricks".

"Davis Memorial B. Y. P. U. Will Have Training School"

Beginning Monday, March 8 to
12, the B. Y. P. U. of Davis Mem-
orial will have the largest Train-
ing School that they have ever had,
it is expected. That at least 75%
of the B. Y. P. U. membership will
take study course.

Six books will be taught, namely:
Studying for Service for Juniors.
Training in Christian Service for
Intermediates.

The Intermediate Manual for In-
termediates.

The Senior Manual for Seniors.
Training in Baptist Spirit for
Seniors.

A General B. Y. P. U. Organiza-
tion—Seniors.

The faculty consists of:

Miss Carrie Talbert
Mr. L. C. Bowers
Miss Enid Henry
Mr. A. W. Talbert
Mr. Jas. B. Butler
Rev. E. E. Ballard

Florence has had two B. Y. P. U.'s
for some time. February 28, we
organized the Senior Union. The
following officers were elected:

President, Roy Wallace.
Vice-President, Wilma Steen.
Secretary, Lola Maude Ross.

Corresponding Secretary and
Treasurer, Ruby Mae Thompson.

Bible Readers Leader, Eva Low-
ther.

We are only starting out with
three groups. The Group Captains
are Minnie Baker, Mary McCullough
and Rodney Berry. We are going to
try to reach the Standard of Ex-
cellence.

Miss Janet Singletary is the lead-
er of the Intermediate B. Y. P. U.
She has been their leader for some
time. She is doing faithful work
with them.

—Ruby Mae Thompson,
Cor. Sec'y.

IN CONFERENCE

Parson Brown: "How am yo' hus-
ban", Mandy."

Mandy: "He am done confine' to
his room."

"Sho' 'nuff, now? Could Ah see
him?"

"Mebbe so. But he am in de jail-
house."

"Who belongs to de army of the
Lawd?" shouted the colored
preacher.

A man in the back seat jumped up
and said: "I does."

"To what branch ob de army do
you belong?"

"To de Baptist."

"Get out, yo' don't belong to de
army, yo' belong to de navy."

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON March 14, 1926

The Last Word of Jesus With His Disciples. John, Chapter 14-17. Present Lesson Study. John 14:1-17.

The Lesson presents Jesus consoling his disciples on the night of his betrayal. The Paschal Supper, during which he had washed the disciples' feet, pointed out Judas as the traitor, soon after which Judas had left the room, was now closed. Jesus and the eleven disciples were still in the upper room where the feast had been held, and the disclosures of that hour had overwhelmed them with deepest sorrow. They could no longer have any doubt as to the fate which was soon to overtake their Lord, their Teacher, their friend and daily companion; a crisis which would take him from them forever. So thoroughly had he wrought himself unto their lives that the very thought of the violent death which would soon overtake one whom they loved with all the ardor of their nature, was crushing their hearts. The weight of this crushing burden was increased by the thought of the separation of him from them for all time, filled them with unutterable grief. Their helpless grief made their case pathetic indeed. The pathos of their condition moved the great, loving heart of their Lord. Unmindful of the terrible tragedy which was so soon to overtake him, his whole being goes out to this little band whose hearts were breaking under the pressure of unutterable anguish. The words of comfort spoken to those broken-hearted men have sounded down through the ages, bringing solace and strength to multiplied thousands of earth's sorrowing ones. In the chamber of the sick, in the circle of the broken-hearted, in the shadow of the grave, these words of sympathy have come from the lips of our loving Lord, to heal the hearts, that are crushed, dry the tears of eyes that weep and drive away the cloud of sorrow which overshadows the pathway of life. They stimulate our faith, brighten our hope and strengthen the grasp of our love of our unseen Lord.

1. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." (Verses 1-4.) (1) The Lord comforts their hearts with the assurance of an eternal reunion. His separation from them for a season was in the interest of that unbroken union in a place, which he was going to prepare for them. The hope of an abiding union, which lay beyond the interval of separation

found its source of support in their faith in God, the Father and in his son who had revealed the Father unto them. If they believed in God and in him, there was no ground for fear. The narrow view they entertained of the field of Christ's redemptive activities as lying within the present world order, he expanded. "In my Father's house there are many abiding places." God's universal realm swept far beyond the horizon of the sensuous and the material. His departure from them was only a going to another lodging place in the house of God to prepare for them an abiding place, where they could live in eternal companionship with them. The abiding place, which lay beyond the gates of death through which he was to pass to prepare for them transcended their vision of the possibilities of their redeemed life. Their faith in him, whom they loved, became expectant, and their desire for an eternal union allayed their sorrow and hope became an anchor reaching beyond the scenes of their earthly life. (2) Jesus does not disclose to them all that lay between them and the consummation of that salvation, which awaited them, but to disarm them of any fear of what might betide them in their passage to the place prepared for them, he assured them that they should not go alone; "I come again and receive you unto myself that where I am, there ye may be also". Jesus is coming back to his own, not to set up an earthly kingdom, but to carry his back with him to his home in glory. The future destiny and glory of the believer is to be with the Lord forever. The coming again of Christ, and the gathering around him of his redeemed ones is the end of his dispensation of grace. "The death of the individual Christian is a going home to the Father, (13:1), a departing to be with Christ." The believer is attended by the loving Christ over every pace of his journey from his old to his new home.

2. The Lord now moves into a new realm of thought in his effort to console his disciples with the disclosure that he, their Lord, is the personal revelation of the Father. "And whither I go, ye know the way. Thomas saith unto him, Lord we know not whither thou goest, how know we the way? Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father, but by me. If ye had known me, ye would have known my Father also. From henceforth ye know him and have seen him. Philip saith unto him, Lord show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me Philip, he that hath seen me hath seen the Father; how sayest thou, show us the Father. Believest thou not that I am in the Father and the Father in me? The

words I speak unto you, I speak not of myself, but the Father abiding in me doeth his works". (Vers. 4-10.) Thomas and Philip are slow to grasp the meaning of Jesus' words, declaring that he is one with the Father in character, purpose and work. Jesus' claim that he is more than a Revealer of the Father, but a Revelation of him, baffled the comprehension of these two disciples. They forgot their old troubles and addressed themselves to the task of getting their minds enlightened and their doubts removed. Jesus shows no impatience at their dullness, but does express his surprise. He seeks to impress them with the fact that the oneness between him and the Father is so vital and so perfect that to see him is to see the Father, to know him is to know the Father. He is the expression of the Father. He is not the interpreter of the Father, but he is the interpretation of the Father. The works he did and the words he spoke were the Father's words and works. I am the way, the truth and the life." No one can reach the Father, but in him. The Father is accessible in Jesus Christ alone. He is the way, He is the divine reality, the source of divine life. The Father reveals himself in Christ, not through Christ, but in Christ the Father comes to expression. To be united to Christ is the finality of all religion. "He reveals, procures, confers the way and benefit of salvation." He is the Way, not the revealer of it, the way from this world to the other. He is the truth, truth for mind, heart and will. He is the revelation of the eternal realities, all the heart can crave; because he is life in the fullest sense, the life which meets the highest possibilities of man's being, lifts him to the high level of perfection, contemplated in his creation. There is nothing beyond, in the realm of thought, of morals, and spiritual realities, type of character, or felicity. There are no new discoveries to make and no fuller life to enjoy. "The life of Christ was that of Sonship; and the faith in him that constitutes us sons will bring us, through our sonship, which is love, trust, obedience to the Father at last." There can be no ground for despair, no fear of what may betide along the way to the final goal.

The language of the Lord to Thomas, put him to silence, but calls Philip to his feet, with a request based upon a misapprehension of the declaration of Jesus affirming that a knowledge of himself was equivalent to knowledge of the Father. Philip felt that to see the Father was all that was needed to dispel their sorrows. "Lord show us the Father and it sufficeth us." Such an exhibition of the Father was all they needed, all they wanted. The request was an expression "of the heart's instinctive yearning for a Father, a Father's heart, a Father's home—in God". Has Philip grasped the significance of such a Personality as that of his Lord, he could never have asked for some theophany of the Father's glory such as was given to Moses

and Elijah. An overpowering exhibition of supernatural power lay at the heart of Philip's request. The glory of the Father flashed forth from heaven and not his character, as revealed in the Personality of the Son, was the evidence he called for. His heart was right, but the spiritual vision of his faith was so clouded as to forbid his grasp of the revelation of the Father in Jesus Christ. Jesus expressed his surprise at Philip's lack of spiritual vision, but offered him no relief by way of special revelation. "He that hath seen me, hath seen the Father" he reiterates and leaves Philip to work his way to the light. All the elements of the problem are given him; it is his to discover the values of each of these, and correlate them into an equation of spiritual realities. God in Christ brings him into the life of the believer as, "the Father of all mercies and the God who comforteth us in all of our afflictions, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God". (II Cor. 1:3-4.)

3. Jesus comforts the hearts of his disciples by assuring them that their faith in him will make them all the stronger by his absence from them. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do also; because I go unto the Father and whatsoever ye shall ask in my name that will I do that the Father may be glorified in the son. If thou shalt ask anything in my name, that will I do." (Vers. 12-14.) The plenitude of divine power by which he wrought the works in his early ministry shall invest them, and the magnitude of their works will transcend the works wrought by him. His activities were confined to the narrow limits of a small nation, covering only a small area, and a brief period of time, while the field of their operations will be world-wide, embracing all the nations of the earth, and age long. The enthronement of Christ transformed him into the universal Christ, the Christ of History became the Christ of Experience, untrammelled by racial relations and unfettered by the limitations of the material world order, he became a spiritual presence whose mighty power is the source of strength in those who are to carry the message of salvation to the last outpost of earth. If the souls won to God through the earthly labors of Jesus reached only to the hundreds, those won by his disciples would be numbered by multiplied millions because of his going to the Father. His absence from them made him all the more accessible to his believing ones, in prayer. He assures them that the glory of the Father was manifested in the answer to their prayers. "Whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son." After all his departure in one form was his return to them in another form.

4. Again he comforts them with the assurance that he will send them

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another Comforter, the Holy Spirit, who shall abide with them forever. "If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter, that he may be with you forever, even the spirit of truth whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you." (Vers. 15-17.) The word Comforter does not express the meaning of our Lord's promise. The word in the Greek means a Helper, an advocate, one called to our side to conduct our case, a Paraclete. In I John 2:2 an "advocate with the Father", probably is the best rendering of the word and should be employed always to translate the word, rendered "comforter" in the passage before us. Of this other Advocate, Jesus says several things which we do well to note:

(1) That the gift of this advocate is conditioned on the spirit of obedience, which is a test of our love. "The life of power and prayer is that covering obedience and the promise of the Holy Spirit is bound to the whole conception; because if he is needful for strength, in work and prayer, he is no less needful to cherish love and maintain obedience."

(2) The gift of the Spirit was to come from the Father at the request of Jesus, "I will pray the Father."

(3) This new Advocate is the Spirit of Truth. Truth is the sphere, or element, in which he works, and Truth is the effect which he produces in the heart life of the receiver.

(4) He is to abide with them forever. He was not to leave them as Christ was upon the point of doing when he spoke these words unto the disconsolate disciples.

(5) This Spirit of Truth, this other advocate, the world could neither see him nor know him but the disciples could know him because he would dwell with them, and be in them. The world has no spiritual perception, nor apprehension. The Holy Spirit's presence and power are not discernable by the sensuous organs by which men are put into correspondence by the sensuous world.

(6) In Verse 18 the Spirit's presence with them, is one and same as Christ's presence. "I will not leave you comfortless (orphans); I will come to you." And much more does he say of this Spirit, which became real on the day of Pentecost and thereafter.

THE SABBATH

Reading in the Baptist Record of Feb. 11, about Sabbath observance made me hesitate no longer to write on a subject which has been on my mind for a number of years to write, or at least as the practice has grown worse and worse to disregard the Sabbath.

To some, if you mention the third commandment, "Remember the Sabbath day to keep it holy", they will say Oh that's in the Old Bible; others will quote what Christ said, that

"The Sabbath was made for man and not man for the Sabbath", making a wrong construction, or application, of His holy Word. Most of them will say, "Well so and so does this or that and he belongs to the church". Oh, be careful, ye Christians, church members, how ye let your lights shine. Ye are the light of the world, Matt. 5:14. Let your light shine before men that they may see your good work, Matt. 5:16. If we go in the same beaten path with the worldlings, car riding, sight seeing, buying and selling at the corner grocery and the drug store, and filling stations on the Sabbath day, who can tell the sheep from the goats? Christ says by the fruits ye shall know them. If this is the case they are all off the same tree and belong in the same basket. Read Matt. 7:16-20.

Christ also says, "Not everyone that says unto me Lord, Lord shall enter into the kingdom of Heaven; but he that doeth the will of my Father, which is in Heaven. Let's all stop and listen to our conscience for just a moment. Doesn't it forbid you doing these things on the Sabbath day, desecrating the day He has set aside to be holy.

When the Lord was bringing the children of Israel through the wilderness by the hand of Moses, He was very strict about the Sabbath laws, and prepared ways for them that their work might be lessened on the Sabbath. Read Ex. 16:20-29, 20:10, 31:15.

Pardon personal reference, but in

my childhood days it was the custom of the housewife to cook on Saturday for Sunday and especially for the monthly meeting days, which was always attended even in the busiest season both Saturday and Sunday, and, oh, if some of those dear old saints were to witness the things which we do on Sunday, they would almost be dumb with horror and shame; those Saturdays are a thing of the past, people haven't time.

We should try to follow Christ's example. Let's see what He and His disciples did on the Sabbath. Christ cured the withered hand on the Sabbath, Matt. 12th chapter; taught in temple, Matt. 21:12,13; taught in Capernaum and cured an unclean spirit, Mark 1st chapter; also cured Simon's mother-in-law and many others; taught in synagogue, Mark 6; taught in temple, Luke 4:116; in Nazareth, in Capernaum, Luke 4:31; healed one of dropsy, Luke 14; healed blind man, John 9:14. Paul and other disciples after the death of Christ went on with the work he had given them, and here's some of the things they did on the Sabbath:

Attended services in synagogue, Acts 13:14; "And the next Sabbath came almost the whole city together to hear the word of God", Acts 13:44. "And on the Sabbath we went out of the city by a riverside where prayer was wont to be made and we sat down and talked to the women which resorted thither". Acts 16:13. "And Paul, as his manner was, went

into them and three Sabbath days reasoned with them out of the Scriptures". Acts 17:2. "And he reasoned in the synagogue every Sabbath." Acts 18:4.

Now these are lessons for us to follow, as Paul says in speaking of the travels of the children of Israel, "Now these things were our example", I Cor. 10:6. In Heb. 13:8 we find these words, Jesus Christ the same yesterday, today and forever. His laws then have not changed, so may God grant us more of the old time religion that will help us all to, "Remember the Sabbath day to keep it holy". —M. E.

COMMENDATION

Brother R. J. Shelton graduated from the Southwestern Seminary in January, and expects to be back in Mississippi by the last of this month.

Brother Shelton is a graduate of Clarke College (class '23). He has done good work as a pastor during his stay at Newton and at Fort Worth.

Any church needing a pastor, or help in meetings, will find him an earnest and trained worker. Write him at Columbus, Miss.

Fraternally,

—R. D. Pearson.

Longview, Miss.

IT SOUNDED THAT WAY

"Did you show the bishop to his room, Jane?" asked the lady of the house.

"Yes, mum," answered the maid, "an' I left him prayin'. There was a chair got in his way before I could get the light on, mum."

MESSENGERS AND VISITORS

Southern Baptist Convention

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The Gulf Coast Lines Railway will operate a Mississippi Baptist Special leaving New Orleans at 10 P.M. May 11th, arriving Houston, Texas, at 8 A.M. May 12th, consisting of steel coaches, both Standard and Tourist Sleepers, and Dining car serving breakfast. This will assure delegation comfortable and high class service. In addition through Standard Sleepers will be run from Jackson, Vicksburg, and Meridian, Mississippi, to Houston, Texas.

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Hillman College Notes

In response to an invitation by the Lesbian Society, Prof. Ford of Mississippi College spoke to the students on Wednesday morning about his travels in Europe. This is the second address of this kind which has been given by Prof. Ford to the Hillman students and they are anxious for him to come back and continue the interesting subject.

Dr. J. T. Wallace was also a recent visitor at chapel by request and told in a most interesting way about his trip to New York and his work in Columbia University. The Hillman people are always glad to hear Doctor Wallace.

Miss Timberlake and Mr. Berry took a number of the Juniors to Jackson on Tuesday on a visit to the Legislature. These girls are working on a debate and had the privilege of hearing their subject discussed in the Senate.

Miss Pauline Blackwell of Chalchuate was carried to the hospital Sunday morning for a Mastoid operation. She got along exceptionally well and came back to Hillman on Tuesday. Her father was with her Sunday and Monday.

The Hillman Y. W. A. gave a pageant at the Clinton Baptist Church before the ladies of the W. M. U. in a special service during their Week of Prayer. A great deal of interest is being manifested in the Y. W. A. this year and their work is progressing better than usual.

The work on the Annual has been completed and the copy sent to the printer. The members of the staff feel that they can rest easy until the books are ready for delivery about May 1st.

Mississippi College Notes

Sadness was cast over Mississippi College some days ago when one of our dearly beloved students, Mr. William Hollingsworth, a sophomore from Louisville, died. Mr. Hollingsworth was well known on the campus and was one of our finest students. He will be greatly missed by us all. Requiescat in pace.

Mr. Rodney Branton, of Columbia, has been recently selected by the faculty as being the most promising ministerial student in the Junior and Senior classes. This selection is a great honor to the one who is chosen by the faculty and, incidentally, involves the award of an annual scholarship of fifty dol-

lars given by Dr. and Mrs. J. M. Dampeer of Crystal Springs. The student body heartily approves the action of the faculty. Mr. Branton is one of the best-liked boys on the campus. A great tribute, indeed, has been paid to Mr. Branton's ability and M. C. bids him Godspeed in his onward march.

Spring-time sports are bringing the athletes out of hibernation. Track, tennis, and volley ball engage many daily while baseball claims its usual large share of devotees. All students are required to take some form of physical exercise and there is little evidence of shirking.

A very successful basketball season is now drawing to a close. The Choctaws, after having established a name for themselves by their splendid season's record, are at this writing upholding the colors of their Alma Mater in the annual S. I. A. A. basketball tournament at Columbia, S. C.

The three recent special editions of the Collegian, edited successively by the Freshman, Sophomore, and Junior classes, have been most interesting. Each has had distinctive features of its own and each has occasioned favorable comment. In the classic language of Dr. Provine each one has mutually excelled the other in excellence. The editors of these editions were respectively, Mr. Fred Hollowell, Mr. Harlan Murphy, and Mr. Kearney Travis. The Senior edition, edited by Mr. T. H. Rogers, follows soon.

The Junior and Senior receptions were delightful affairs. With Miss Sadie Jackson sponsoring the first and Mrs. Potter acting as hostess for the second, the large number who attended each function were royally entertained. These socials furnish part of the spice of college life and are events which are long remembered.

—J. Arnold Blanton, Cor.

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FLORIDA ANN'S FORTUNE

By Mrs. J. N. Standifer

(Continued)

Chapter VI

During the recital of her daughter's experiences after reaching the city, the country woman sat silent and apparently unmoved. When Florida Ann told of the lawyer's proposition to sue for damages, Mrs. Simmons declared firmly:

"Weuns air mighty pore and hard up, Fluridy Ann, but we don't need no tainted money. That's what they call stealin' these days. Don't you go to blackin' your soul, by swearin' to a lie, child, fur no good would ever come of it. That lawyer's wantin' money hissef, and it makes him glib to stir up a fuss. If Mis' Bryan and her son want to be neighborly to you, yet 'em be, and thank 'em. I was a mighty big simpleton to let you come traipsin' off to the city by yoursef, but I got enough sense to be honest. I gotta go back home on that five o'clock excursion this evenin', but before I go I'll write that lawyer a letter and tell him we don't want no lawin', and you can hand it to him with my compliments when he comes around to-morrer. You kin go home with Mis' Bryan when she comes for you and stay till you chirk up a bit, and then come home. I'm jest as thankful as can be that things is no worse than they is."

Mrs. Simmons wrote the letter as she promised and when she told her daughter goodbye Florida Ann whispered:

"You've took a mighty big worry offen me, maw—helpin' me decide about that fortune."

A few days later the case of Florida Ann Simmons was dismissed by the hospital physician, and Mrs. Bryan carried the convalescent to her suburban home. The young man who drove the car, John Bryan, was profuse in his apologies for the carelessness which caused the accident, but Florida Ann insisted that no one but herself was to blame. She heartily enjoyed the drive over the smooth road, and the many things of interest on the way, but best of all was the motherly, sympathetic care of the gentle woman by her side.

"We are all workers in our home," Mrs. Bryan said as the car entered the driveway that led to the roomy bungalow. "My younger son, Ben, attends to the dairy, while John, the older, has charge of the truck gardens and orchards. Margaret



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and I have the fowls and flowers and keep house. Hallie, the youngest of my brood, is only thirteen and still in high school. She has Music and Domestic Science as extras, so has little time to help except on Saturdays."

"I thought you were—you didn't have to work—you let niggers do that!" exclaimed Florida Ann in surprise.

"We love to work, dear girl. It is a privilege to choose the kind of work we like best, and that is best suited to our bent of mind or talents, but work of some kind is a duty and should be performed joyfully. My husband died from consumption and many of his family had it. We have chosen out door work as it is healthful and the pure country air better for weak lungs than that of towns and cities. Here we are at our own door, with Margaret and Aunt Melissa, the cook, waiting, to bid you welcome and help you into the rolling chair which must be your throne for some time."

Margaret Bryan's cordial welcome put Florida Ann at ease, while Ben's merry jokes kept all in the best of spirits. Hallie was affectionate and thoughtful, and Aunt Melissa eager to help nurse the visitor back to health and strength.

The rolling chair was wheeled to the supper table and the little country girl made to feel that she was an honored guest as she partook of the simple but delicious repast.

After supper the family assembled in the cozy sitting room and John Bryan read aloud the news from the evening paper. There were discussions of current events and market reports which were followed by music and songs, in which all the family joined. At ten o'clock Margaret brought her mother's Bible and Mrs. Bryan read the 91st Psalm. John led the prayer which followed and then with cheery good-nights the family separated.

As Florida Ann lay on the snowy bed of the pretty room Mrs. Bryan said was to be her very own while she was with them, she prayed earnestly:

"Lord bless these good people and don't let me do nothin' that would hurt 'em."

The bright, crisp Autumn days that followed were the happiest that Florida Ann had ever known. Day by day she learned the dignity of labor and the joy that comes from efficient work. Crippled and unable to use her right hand, or her right hand, she could only look on at first as the inmates of the happy home carried on their daily tasks, but gradually there came the desire to take part in the butter making, vegetable and fruit packing and other work. When she expressed a desire to help, Mrs. Bryan arranged for her to assort pecans for market as the work could be done with one hand. Soon she was permitted to arrange fruit and vegetables in crates and then to mold the beautiful golden butter.

"I hated it at home," she told Margaret, who was lending a helping hand, "but this is such nice but-

(Continued on page 16)

East Mississippi Department

By R. L. Breland

Evolution

Some say they are tired of hearing Evolution discussed. Those who say such things are either in favor of evolution, or are ignorant of the real danger that threatens our children and our nation because of this very question. The very foundation of the Christian religion is trying to be undermined with this false teaching. There are more people who are teaching this stuff than many of us think. Every occasionally I am greatly surprised and hurt by learning that some strong man has turned evolutionist. They discuss their false theories, but many say that those who believe in the old Book and have the old-fashioned faith should keep quiet. I expect to discuss it some if it "busts the bilcr".

Much fun has been made of the recent anti-evolution bill passed by the Legislature. Some speak of it as if the bill prohibited research and study. This is not true, and any sensible person knows it is not true, for not one word is said about research and study. It only prohibits the teaching of the evolution theory, that man descended from the lower animals in the tax supported schools of the state. Study all you please, and make all the research work, on any subject you desire, but do not teach it in our schools to our children.

All honor to those men and women who did their part in making this bill to become a law. I am not mad at those who tried to defeat it; I am sorry for them. I am always sorry for people who have no faith in God and His Book. "They are more to be pitied than censured." Anyone that is wiser than the Book warrants is to be pitied, for we are told that some people need to become fools that they may be wise; "wise in their own conceits".

No evolutionist ever built a church, an orphanage, a hospital or a denominational school. If we be monkeys why try to Christianize, or take care of their children who are fatherless or educate them. They have no soul, therefore need no religion, and it makes no difference what becomes of the young who have no capacity for learning. These are the inevitable conclusions of an evolutionist. Of course, these are false, but nevertheless they must be the conclusion if we hold to evolution.

May God forbid that Satan shall be permitted to have his pet theory of evolution undermine our old-time faith in God and His Book. As for me I am set in my ways. I believe in God and His Word, and the devil and his aids cannot shake my faith in them. I am satisfied with my faith, it is well founded. Let the heathen rage.

Notes and Comments

Brethren J. D. and N. E. Herrington, two brothers, who are life-long residents of Neshoba County, are in poor health, the latter seriously sick. They are faithful Baptists.

Rev. G. T. Schmitz preached for the pastor at Elam and New Hope Churches in Yalobusha County the first Sunday in this month.

The second Sunday in this month is the day set for the formal opening of the Philadelphia Baptist Church. Pastor H. W. Shirley and his people are happy. Evangelist Ridgeway of Oklahoma, assisted by Singer Perry, will begin a revival meeting there the first Sunday in April.

Praying and paying usually go together in the Christian life. A lack of prayer dries up the giving nature in our lives—unless it be that we give to be seen of men. Only a few do that.

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COLLEGE COLUMN

M. S. C. W. News Notes

Y. W. A. Meets

The first meeting of this month was held Wednesday the 3rd. Ann Louise White, a Junior, was in charge of the program, and the subject discussed was Southern Baptist Girls in the Homeland. It was the Junior Circle which had charge, and one of the best programs we've had at all. The next program will be given by the Senior Circle.

Group Meetings Continue

The S. S. groups are still having group meetings. The group of which Ruby Gaines is chairman met on Tuesday afternoon and the eleven members of this group decided to call themselves "Eleven Live Lassies", and for their motto, they chose, "To live to learn; and to learn to live". Mrs. Eugene Beard is their Sponsor Mother. Mrs. John Jacob's group met on Tuesday also. Beatrice Ross is chairman of this group. It was a Freshman who suggested that they call themselves "The Jacobites", and they took as their motto, "Living, Giving, Serving". Other groups scheduled to meet are The Sunshine Club, the group of which Elwin Butler is Chairman, and the group which Lois Lott leads. These group meetings are proving very successful, bringing the girls together in a social way, and helping them get acquainted with each other, and they also boost all the work of the B. S. U.

Noon-Day Meetings

The attendance on last Sunday was the most we've had this year. Georgia Williams led the devotional, and spoke on "Why I Gave My Life". On Monday, Rosabel Aldridge, President of the Life Service Band, led and talked on Campus Temptations Solved in the Light of the Cross. Tuesday, Miss Helen Smyth, a Traveling Secretary for the Student Volunteer Movement, led the meeting. Wednesday and Thursday devotionals were conducted by Bro. Franks. He talked on "Why Students Should Attend Church", and on "Campus Popularity". Both of these discussions provoked much thought among those present. Mrs. J. L. Walker and Mrs. Andrew Puckett gave special music at two of the meetings. Dr. Dillard will speak daily next week at the noon-hour prayer meeting.

The Reading Circle

The number who have enlisted in this is now 64. Our aim is 100. There are books on devotional subjects, doctrinal, missionary, etc., and the reading has to be done at the Workshop. The course is open to any student, and now at all hours of the day you will find a few girls who come during their "off periods" to read awhile. Some friends have donated a few new books and our library is growing gradually.

Membership Committee

Only two were absent from a committee of 27. The reports for February were made out and will be mailed as soon as we can complete

them. Mary Parks, who is Chairman of this Committee, deserves much credit for the way in which she manages the work of the committee.

B. S. U. Council

This Council held a very important meeting on Monday night. The work for next year was discussed and several changes recommended in election of officers. The work of the Vice-President has been combined with that of the Chairman of the Membership Committee. The smallest of the three Sunday School Classes will be combined, in order to make room for more classes at the church. The Officers will be elected about the first of April.

LUMBERTON TRAINING SCHOOL

Week of February 21st was a great one with the Lumberton Baptist Church. Miss Mary Etta Buchanan, our new Junior and Intermediate Leader, was with us and taught the Juniors the Junior B. Y. P. U. Manual immediately after school each afternoon; then at five o'clock she met the Intermediates and taught them Training in Christian Service, by Leavell. At 6:30 P. M. she met the Seniors and taught them Training in Church Membership, by Van Ness. Miss Buchanan won her way into the hearts of our boys and girls from the very start and we only wish she could have stayed in our midst longer. All of Unions have been very much strengthened because of her visit as she put new pep and determination in the hearts of our Leaders and our boys and girls.

Mr. J. B. Salmond taught a class in Soul Winning to the ladies of the Woman's Missionary Society and had a large class each evening at 6:30 P. M. The ladies are doing a wonderful work in their W. M. S. and their organization is showing a steady healthy growth.

Each evening at 7:30 P. M. inspirational addresses were given and large numbers of our people attended.

Monday evening, Great Women of the Bible—Rev. D. A. Youngblood, Hattiesburg, Miss.

Tuesday evening, Great Men of the Bible—Rev. E. T. Mobberly, Purvis, Miss.

Wednesday evening, Sunday School Winning Lost—Rev. W. L. Linfield, Lumberton, Miss.

Thursday, Calling Out the Called—Rev. R. Q. Leavell, Picayune, Miss.

Friday evening, The Church's Supreme Task—Rev. M. K. Thornton, Poplarville, Miss.

The crowning service was Thursday evening after the stirring appeal by Brother Leavell, eleven of our young people pledged themselves for special service in whatever way the Lord may call them to do.

In a few days we expect to move out of our present building so that it can be torn down to make room for a beautiful and substantial brick building which we expect to begin on at once.

—H. W. G.

IN MEMORIAM

Obituary

"Mother" Campbell

At seven o'clock P. M. Feb. 23, 1926, the Lord called home Mrs. Geo. Campbell, a beloved and esteemed citizen of Learned, Miss.

Mrs. Campbell was 64 years of age, and had been a Christian since early in life and an active member of Learned Baptist Church for many years. Everyone knew and loved her dearly. Her influence permeated the entire community, scattering sunshine and happiness everywhere. To know her was to love her. To feel her presence was like the freshness of a soft breeze from some happy shore, delightful, refreshing, soothing. Her life, the image of consecration to the noblest and best in human ideals; a living monument to truth, purity, virtue; a source of comfort, strength and inspiration to those who knew her best.

During the four years that I have known her, she has been to me a mother, suggesting, advising, reproving, praising, always giving the glory to God, whom she loved dearly and served faithfully. In her suggestions I have found thought; in her advice, wisdom; in her reproof, correction; in her praise, strength.

Her relatives and host of friends feel very keenly their loss. "The Lord giveth, and the Lord taketh; blessed be the name of the Lord."

With the dews of early morning

Flowers come and grow and bloom;

Unseen Hands at close of evening
Take their brightness, leave the gloom.

Her Pastor,

—R. A. Langley.

LOUISVILLE

Yes, I am keeping fairly busy these days. Very often on Sunday I preach from three to four times, besides teaching a Sunday School class of men. Then there are calls to go out in the country round about here for marriages, funerals and so on.

March 12-14 I am to take part in a Bible Institute at the Holly Grove Church, Winston County. On the evening of March 19, I am to speak at a Mother and Sons banquet at the A. H. S. of Newton County at Decatur. March 25 I am to speak at the Sunday School and B. Y. P. U. Convention at McComb.

Some meetings: On March 28, I am to begin a meeting with the Oxford Baptist Church, Rev. Frank Moody Purser, pastor. In April I am to hold a meeting with my own church here.

When I gave up my evangelistic work to take this pastorate, the church voted to allow me to hold such meetings as I might have opportunity to conduct and might desire to take. During the year it is my purpose to hold several meetings.

—J. N. McMillin.

Mrs. Porter Cox

Whereas, an all-wise Heavenly Father has removed from our midst our beloved sister, Mrs. Porter Cox, and whereas she was ever a faithful member of Antioch Baptist Church and Woman's Missionary Society, exemplifying at all times a sweet and Christ-like spirit, loving and true; therefore, be it

Resolved, that we bow in submission to God's will, and pray that his Holy Spirit will comfort the loved ones in their sorrow.

Resolved further, that we strive to emulate her example and cherish her memory.

Resolved further, that a copy of these resolutions be furnished the family of Sister Cox, a copy entered on the record book of our organization, and one sent to the Baptist Record for publication.

Lucille Patrick,
Clara Everette,
M. L. Summers.

Resolutions

From Ebenezer Baptist Church

Whereas, it has pleased God, in His infinite wisdom, to take away from this world our beloved brother and co-worker, Mr. C. W. Mother-shed, on Feb. 5th, 1926, in his 48th year; and,

Whereas, the Church realizes that we have lost one of our most faithful members:

Therefore, be it resolved that we extend our heartfelt sympathy to his bereaved family and that we remember them in our prayers.

Resolved, that these resolutions be published in our local paper, a copy be sent the Baptist Record, and a copy sent the bereaved family of the deceased.

R. Thomas,
L. A. Doyle,
Mrs. M. H. Roberts.

COMMENDATION

Jodie C. Wells finishes his work in the Southern Baptist Theological Seminary, Louisville, Ky., May first, and is available for work wherever the Lord shall direct. He is too good a man not to be brought back to Mississippi, his native State. Let us pray that the Lord will lead him back to Mississippi, where men of his ability are so much needed. He graduated from Mississippi College in 1921, taught two years in Perkinson, Miss., and pastored churches near by while teaching. Three years ago he entered the S. B. T. Seminary, making good as a student and at the same time being successful as pastor of churches in Kentucky and Indiana. In the summer of 1924 he filled the pulpit of the First Baptist Church of Selma, Ala., as supply in the absence of the pastor. He did it to the credit of any one, and to the glory of God. Some good church that is pastorless in the state would do well to secure him as its pastor. For he is not only a pastor, but an evangelist, a great believer in, and one who practices, soul winning.

—A Friend.

FOREIGN BOARD FACTS

First Fact--

The debt of \$1,813,000 has been reduced by \$712,708.06 received from the Love Offering.

Second Fact--

The Board is trying to meet the denomination half-way in its effort entirely to remove this debt. Hence the budget of requests sent in by the missionaries has been cut down from \$2,183,726.37 to \$1,479,715.21. This severe reduction of what the missionaries felt was their minimum needs will, when the news reaches them at their far-away posts, greatly depress them, but it was absolutely necessary.

Third Fact--

The cuts have been made as impartially as the Board has known how to make them, and, therefore, affect the work of every missionary. The cuts have been made, too, where they would seem to hurt the work as little as possible, though it were impossible to make such cuts without hurting the work. We have, for the 4th year, cut out all requests for buildings of every character, appointed no new missionaries. Besides appropriations have been denied for many schools, native workers, greatly needed literature, etc.

Fourth Fact--

Is it a fact? We hope these halts and hurts in our Foreign Mission work are tentative, but shall they prove to be? If all our people will pull together for the Co-operative Program, and give it a liberal and steady support, this will gradually, but certainly and finally enable the Board to pay its debt and restore the loss which the work now suffers. The present rate of receipts is below last year, not counting the Love Offering. The Love Offering has made it possible for us to keep open all fields and keep all foreign missionaries on them for the present. The regular contributions of Southern Baptists will determine whether this shall continue or not. If we will make the same sort of cuts in home expenditures that the Foreign Board had made in foreign, and by hearty, sacrificial, liberal giving to the Co-operative Program, make it a great success, we will not be long in paying the balance of the Board's debt and catching up with the imperative needs of the work. Such a prospect should thrill every one of us and cause us to do our best. **THE FOREIGN BOARD IS DETERMINED TO DO ITS BEST TO GET OUT OF DEBT AND SAVE ITS GLORIOUS WORK.** Will everybody do it?

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(Continued from page 13)

ter and oun was so white and puffy."

"That was because the cow was not properly fed, and the milk kept at the right temperature. There is a Best Way to do everything. Our motto on Bryan Farm is 'Nothing But the Best Will Do.' Could you make the dairy pay on your farm?"

"Pay? We couldn't sell our butter or buttermilk at all. Nothin' pays on our farm, but we always said it was because the land was pore and we didn't have but ten acres."

"Ten acres! Dear girl, twelve acres is the limit of our landed possessions, but every inch of it grows something that pays. There are two acres for pasture, two acres for pecan and fruit trees, and an acre for berries. John made a study of intensive farming and mother and I have specialized on poultry and butter making. Ten acres within a mile of a railway station means a fortune if a farmer will combine intelligence with energy and economy. When father died ten years ago, we were left poor as church mice. After John decided on his life work we sold our little home in the city and bought this land, which was not

improved. We went to work with our wise little mother to advise, and we have prospered. We have all had school advantages—for money has never been our chief aim—and we have health, happiness, peace and plenty. You and your brother have a fortune within your grasp, Florida Ann, if you would manage your farm in the right way. Too many of us interpret living 'by the sweat of the brow' as meaning the sweat of the back, and fail to use our brains in carrying on our work. Most farmers need to pull out of old ruts and adapt themselves to the new order of things."

"I'll tell Dave about this farm and try to get him to try somethin' dif-funt. But nothin' the Simmonses do ever turns out anything but bad luck."

"The new order of things, you must keep in mind, calls for 'HOPE' as a motto—in great big letters."

(To be continued)

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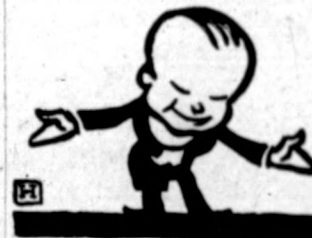
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The Guarded Tollgate

Don't blame too much on the world, the flesh and the Devil. It has been said with much truth: "There are ten people anxious for you to succeed to one who yearns for your failure."

No. 11—Circulation Department News



To Whom It May Concern--Greetings:-

ALLOW ME TO PRESENT THE BAPTIST RECORD, OUR FAITHFUL WATCH-DOG.

It will rid your premises of such vermin as "Indifferent" church members, folks that believe modernism has got the world going, chronic grouchers born of lack of information. Will more than pay for its food and lodging.

GOOD NEWS INDEED!!

Average monthly subscriptions for several years past has been...791
Number of subscriptions received during January past.....861
Gain over previous year's average.....70
Number of subscriptions received during February just past...954
Gain over previous year's average.....163



THESE FIGURES PROVE THAT THE PRESENT STATE-WIDE INTEREST IN THE MERITS OF THE BAPTIST RECORD IS GETTING RESULTS. WHY DO PEOPLE READ THE RECORD FOR YEARS IN SUCCESSION? THERE IS A REASON.



A WORD OF WARNING!!

Many Pastors feel because there are a few people in their churches who do not care for the Record that the trouble is with the Record. These same chronic kickers are very likely also opposed to the Pastor. The Record is the Pastor's best friend. With few exceptions, to hopelessly give up the matter of getting a large number of your people to read the Record is ground for wondering if it would not logically follow that the Pastor's services are not wanted.

DON'T DECEIVE YOURSELF INTO THINKING THE WORLD IS FAWNING AT YOUR FEET IF FOLKS CAN-NOT BE INDUCED TO FOLLOW YOUR LEADERSHIP. IT ISN'T TRUE.

The Baptist Record

Circulation Department



The Philosopher of Yellow Dog says: All pain and disappointment is a Providential corrective of the most valuable sort. If we are at our present level of health and happiness after these corrections have done their best—only imagination could picture our condition if we had been left to our own devices.

